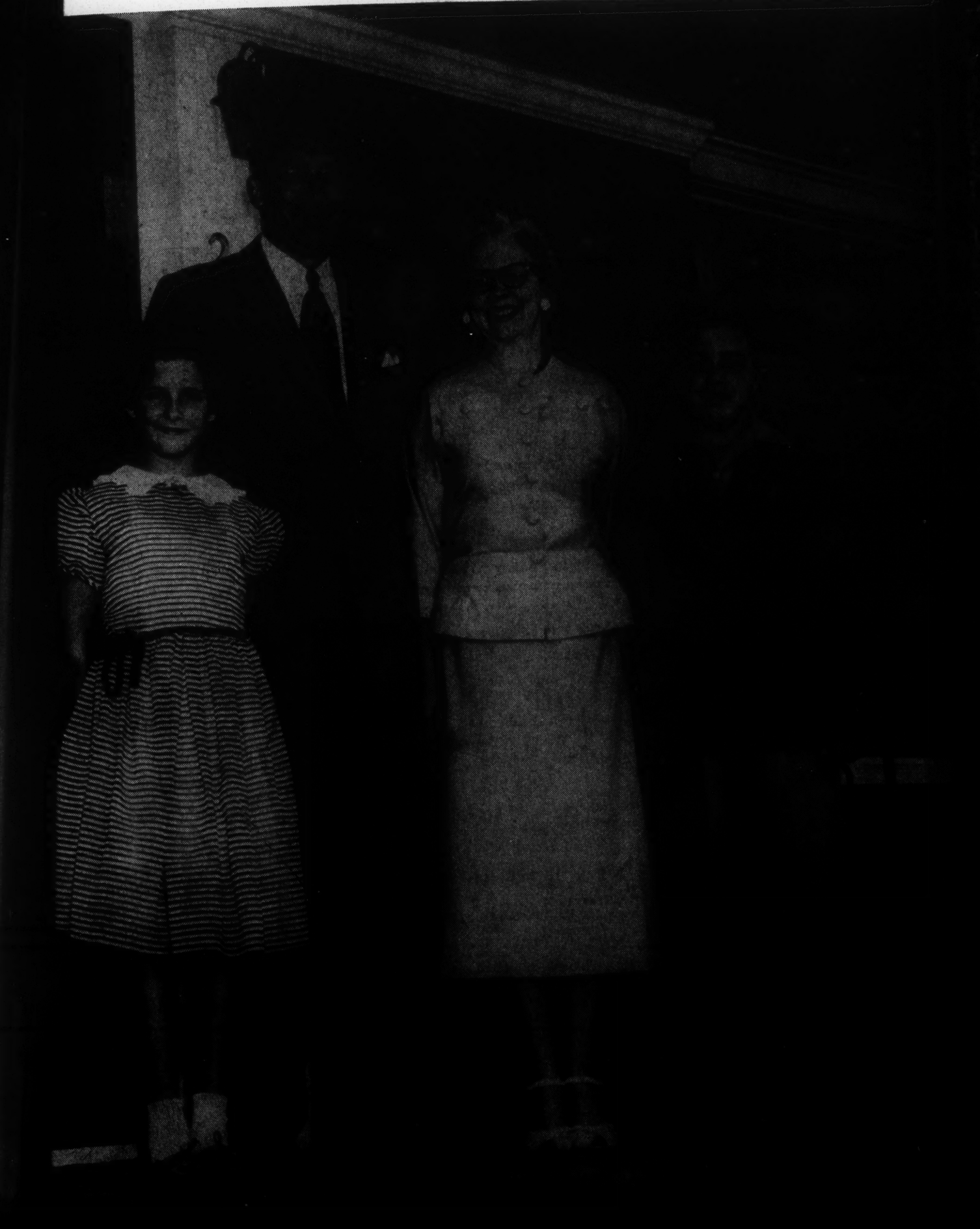
MISSIONARY HORIZONS

JULY-AUGUST, 1954

Photo Shop, Nampa, Idaho



MISSIONARY HORIZONS

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TABLE OF CONTENTS FOR JULY-AUGUST, 1954

From Vision to Victory—Harriet R. Bean 673
I Love Idaho—Howard P. Pinkney 674
Minutes of 1954 WGMS Convention 675
Convention Roll 692
The Convention in Pictures 694
Christ for the World (Worship Service) 699
Women's Association of N. A. 701
Women's Association of the West 701
Program Suggestions 702
Editorial 703
Hearing the Call, They Go (Career Appointees) 704

SEPTEMBER SUPPLEMENT

Rural Highways and Byways 706
Worship Service—Mrs. Virgil M. Cosby 707
"Let Me Walk in the Fields"—Mrs. F. Bailey. 708

MINISTERING TO RURAL AREAS
...Egypt—Mrs. E. M. Bailey 709
...Egypt—E. M. Bailey 710
...Ethiopia—Mrs. Ruth L. Walker 712
...South Sudan—Charles E. Jordan 714
...North Sudan—Una Coie 715
...U. S. A.—George Kerr 716
Time to Think Thank Offering—
Mrs. R. Montgomery 718
Tome to Think T. O. in Egypt—Inez Sutton .. 718
Let's Talk Turkey (playlet)—Mrs. A. Ballinger 720
How the Light Came (T. O. Pageant)—
J. T. King 721
Tributes 724
Succession of Officers, Board Members,
Magazine Staff 727
Directories of Missionaries 732
Index—Volume LXVII 734

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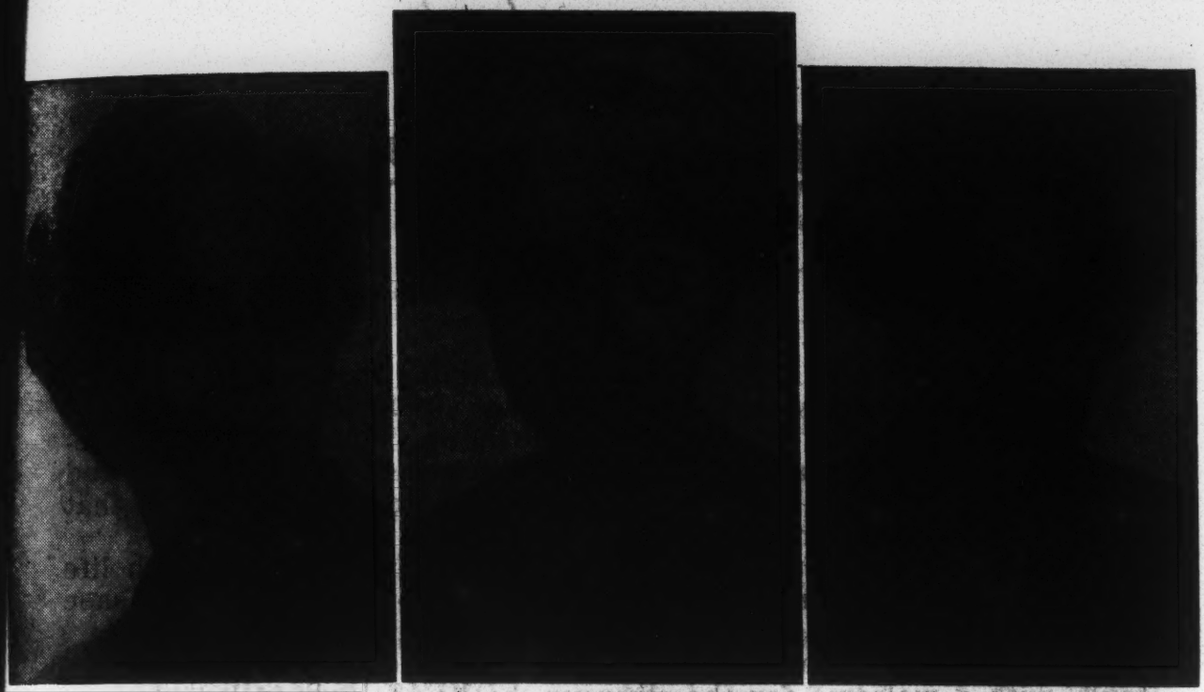
The Board meets in executive session on the first Tuesday and third Monday of every month except August.

COVER PICTURE: The genial, much loved pastor and family of the Nampa, Idaho, U.P. Church, standing at the entrance of their beautiful new parsonage. From left to right: Mary, Dr. Millen, Mrs. Millen, and James.



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Second Vice President

OFFICERS OF THE 1954 CONVENTION

FROM VISION TO VICTORY

Give us the vision of that glorious thing
Thou hast for us to do—
That high endeavor, brave adventuring
Which those would dare who serve a Heavenly King,
Working together, prayerfully following
His leading thereunto.

And with the vision, Lord, give us the will
To do the task. Ordain
That we may spread Thy Truth, our hands fulfill
Thy bounty for the poor, health for the ill
That wait beside Bethesda's pools until
The waters stir again.

Then may our labors, Lord, at length be crowned
With joy of victory—
That nevermore shall wars' alarms confound,
But glad goodwill and brotherhood abound,
With Thy great Love encompassing around
Redeemed humanity.

Harriet R. Bean

Mrs. Grant B. Gibson
Secretary

Mrs. H. Ray Sheer
Treasurer

(Mrs. James W.) Harriet R. Bean, is a pastor's wife, Presbyterian U.S.A. She has been a member of several Poetry Clubs and is a frequent contributor to Presbyterian publications.

I Love Idaho

By Howard P. Pinkney

MY ABODE IS IDAHO—the state of shining mountains. I love it. I love it above any state in the Union, or any section of the universe.

I love it because it offers to everyone the opportunity to live a wholesome, normal, happy, and healthy life, with access to educational and cultural institutions of the highest order, and amid surroundings that tend to uplift, broaden, and develop.

I love Idaho because as a state it is still young, pulsing with life and vigor and the desire to achieve, yet caring for its citizens in a sane orderly way.

I love Idaho because of its people: open-hearted, generous to a fault, with a welcome for the stranger, be he of high or low degree, that says, "Come, partake of our bounty; be one of us; help us build."

I love Idaho for the sweep of its gray sage plains that await but the vision of a dreamer, the skill of an engineer, and the hand of the husbandman to transform them to verdant meadows and green fields, with prosperous homes sheltering happy families.

I love Idaho for the lure of flashing streams, where "rainbows" challenge one's skill with rod and reel; for its mountain vastnesses, where elk, and deer, mountain sheep, and grizzly bear call the hunter.

I love Idaho for its far-flung forests, where one may go in solitude, and in the soughing of the pines, hear the whispering of Nature's music.

I love Idaho for its open range, where in the long summer days the herder cares for his sheep, where in the spring the branding fires still burn, and in the fall the night herder still sings his lullaby.

I love Idaho for the majesty of its dawns, when the sun, rising, paints the eastern peaks with a radiance so glorious that the Indians when they first beheld it, shouted "E-dah-ho!"—Shining Mountains! And the sunsets. When night lets down her purple robes and the landscape is dimmed in an effulgent glow that seems to steal away one's cares, and the things that seemed so important, or perhaps so cruel, at midday fade into insignificance, and one rises above the petty things of life and catches a glimpse of the Infinite, and hears a whisper, "all's well."

I love Idaho for the romance of its past. Here came Captain Bonneville on his first trips of exploration; here came Lewis and Clark, led by Sacajawea, the Bird Woman; and then followed Peter Skene Ogden, and Jim Bridger and Fremont, with their sturdy following of hunters, trappers and traders. Then the creak and clank of the wagon trains, bearing as brave and purposeful a band of argonauts as ever set forth in search of homes and high adventure, who spread into this Northwest and carved an empire that eventually was added to the Union.

I love Idaho for the future it holds. I shall not live to see the day when all its valleys and plains have been transformed, but that day will come. And to have had but a small share in its beginning will be reward enough.

That is why I love Idaho—with a love akin to passion. And that is why, when my short day is done, I should like to find a resting place not far from the music of its mountains streams and the soughing of its pines.

The manuscript for this beautiful prose poem was found on the desk of Howard Pinkney, telegraph editor of "The Idaho State Journal," who passed away on March 23, 1925, at the age of forty-three. In the last paragraph Mr. Pinkney expresses a wish that he might be buried among the hills he loved so well. Unfortunately, this wish was not known at once following his death, and his remains now rest in the family lot at Sterling, Illinois.

Missionary Horizons

Vol. LXVII July-August 1954 No. 11

Seventieth Annual Convention

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

NAMPA, IDAHO, JUNE 10-13, 1954

MINUTES OF CONVENTION

THURSDAY MORNING

Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand.—Isaiah 41:10.

Unique in the record of the Women's General Missionary Society of the United Presbyterian Church of North America was the setting for the four-day session of the seventieth annual Convention which was called to order June 10, 1954, 9:30 A.M., by the Convention president, Mrs. G. I. G. Shambaugh, on the campus of the Northwest Nazarene College, Nampa, Idaho, with the societies of the five churches—Weiser, Ontario, Adrian, King Hill, and Nampa — of Idaho Presbyterial as hostesses.

Convention events began in a reverent mood before the formal opening when Miss Faith E. Hamilton, former short-term teacher in Cairo College for Girls in Egypt, and career appointee from the Women's Board to Egypt, led the Prayer service in the Prayer Room, and the organist, Mrs. Clifford Wilde, played the organ prelude, "Fantasie in G Minor," by Demorest, in the College chapel.

After the official representatives, delegates, missionaries, visitors and guests were assembled, Mrs. Shambaugh, with a tap of the gavel, declared the formal opening of the Convention in these traditional words: "I now declare the seventieth annual Convention of the Women's General Missionary Society of the United Presbyterian Church of North America to be in session."

Mrs. J. M. Heagen announced with deep sorrow the death on June 6, of a member of the Women's Board, Mrs. Charles Wright Fulton. She is survived by one daughter, Miss Evlyn Fulton, who is the registrar of the Pittsburgh-Xenia Seminary, Pittsburgh, Pa.

Preceding the invocation by William D. Millen, D.D., pastor of the United Presbyterian Church, Nampa, Idaho, all united in singing an arrangement of Psalm 5, "With The Morning Light," directed by Miss Faith E. Hamilton, precentor.

The Convention theme, "That They May Know Him," prominently displayed before the convocation of delegates on a huge blue banner lettered in silver, soon became foremost in the meditations of the assembly as the program features centered about it began to unfold.

"That They May Know His Fatherhood," first in a series of six worship services planned around the Convention theme, was presented by Mrs. James C. Lewis. She stressed the Fatherhood of God and spotlighted the Scripture, James 1:17 and 2 Cor. 6: 17, 18. The worship period was closed with prayer by the leader.

The familiar lines of the Convention song, "Unto God Our Saviour," Psalm 98, were sung many times throughout the Convention, but first

following the worship service. The chorus became a happy refrain:

"He remembers mercy,
Faithful to His own,
And our God's salvation
All the earth has known."

Greetings from the Reverend L. Wesley Johnson of the Northwest Nazarene College, extended the right hand of fellowship to all present for the Convention, because, he said, "We labor together to bring the Kingdom of God to pass."

Dr. William D. Millen, pastor of the Nampa Church, extended a hearty welcome from the five faithful congregations in Idaho Presbytery. He told something of the community and the state and voiced assurance that every effort has been made for the comfort and happiness of the guests and for the success of every session of the Convention.

In her cordial welcome, Mrs. M. E. Pinkerton, Presbyterial president, mentioned the challenge that entertaining the WGMS offered to the women in the Presbyterial. In closing she gave five brief words of welcome for the delegates to remember:

Inspiration, that is what our convention is for—to give us fresh inspiration for our work.

Devotion, to do our work with eager wholeheartedness.

Assurance, that we have the Master's approval in our efforts to win others to His cause.

Humility, as we render to Him all praise and glory.

Opportunity, to serve, for which we give Him thanks.

"Here," she said, "you will see we have spelled IDAHO: the home of the 1954 WGMS Convention."

In behalf of the Women's Board, Magazine Staff, Convention Officers, missionaries, delegates, visitors and guests, Mrs. J. M. Heagen, President of the WGMS Board of Directors, responded to the cordial greetings in words spiced with good humor and friendliness.

She spoke of the beauty of the landscape as one travels from the East to the West; of the courage Idaho presbyterial's 200 women members have exhibited in extending hospitality to such a large group; of the common bond that summons women from different fields of service to meetings such as this one.

"The summons that calls us together," said Mrs. Heagen, "is not a new one. It was given over 1900 years ago by our Master before He returned to His Father, God. We find it recorded in the Book, you know it—Acts 1:4-9—His farewell words, closing with 'And ye shall be witnesses unto me, both in Judea, and in Samaria and unto the uttermost part of the earth!' "

After telling of the work the WGMS is doing at home and across the seas, Mrs. Heagen continued, "Ours is an unfinished task. We have been tardy in our achievements. 'The harvest truly is great, but the laborers are few.' From our schools, hospitals and village work, comes the call for new recruits. Serious and grave problems face our time. Great opportunities face our church. Yet that great potential power of Christians is unrealized. We believe that Christ alone is the answer to the world's needs and ours."

Miss Samantha Ferguson sang a solo, "Come Unto Me," by Scarlatti.

Mrs. Shambaugh, Convention president, presented the program, mentioning minor changes in personnel necessary because of the absence of several members of the Women's Board. Mrs. Peter Sylvester, Cleveland, moved the program be adopted with the necessary changes to be announced by the presiding officer at the scheduled time. Motion was seconded and carried.

Committees appointed by the president for the business of Convention follow:

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Mrs. Clara Farmer, Idaho
Mrs. J. M. Heagen, Women's Board
Mrs. E. D. McKune, *Missionary Horizons*
Mrs. Grant B. Gibson, Convention Sec'y

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Mrs. O. C. Jones, San Francisco
Mrs. J. H. McMillan, Nebraska
Mrs. Dale Ziegler, Spokane

Mrs. John Watson, Wisconsin
Mrs. Donald Drown, Vermont

CREDENTIALS COMMITTEE

Mrs. Grant B. Gibson, Convention Sec'y

MEMORIALS COMMITTEE

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Mrs. J. Orr McLaughlin, Kiskiminetas
Miss Nan Wylie, Mansfield
Mrs. H. L. Cooper, Uncompahgre

AUDITING COMMITTEE

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Mrs. Lewis Fraser, Illinois Southern
Mrs. F. W. Krieger, Westmoreland
Mrs. G. F. Germann, Kansas City
Mrs. Russell K. Montgomery, Women's Bd.

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Mrs. Frank Spore, Chr., Los Angeles
Mrs. Victor Losacano, Lake
Mrs. J. R. Dungee, Tennessee
Mrs. W. F. Bouley, Caledonia
Miss Grace White, Des Moines
Mrs. Grace Bowden, Oklahoma
Mrs. John Hogg, Boston

TELLERS COMMITTEE

Mrs. Henry Scheldt, Chr., Puget Sound
Mrs. Peter Williamson, Mercer
Mrs. Arthur V. Parker, Chartiers
Mrs. Aubrey D. James, Delaware
Mrs. William Blake, Philadelphia
Mrs. Harold Ross, Keokuk

The preliminary report of the Credentials Chairman showed a registration of 15 Convention officials, 88 presbyterial delegates, 24 missionary delegates, and 140 registered visitors making a total of 267 registered for the first session of Convention.

Mrs. Shambaugh explained that all Convention officials, delegates, and life members are entitled to vote. A motion by Mrs. Ray Chapman, Idaho, seconded by Mrs. B. H. Allen, Idaho, prevailed, extending voting privileges to all missionaries present.

Communications read included greetings from Miss Isabelle Brittain, the 1951 WGMS president, and a message from Dr. Glenn P. Reed, General Secretary of the Foreign Board, which is as follows: "Board of Foreign Missions in session yesterday prayed for God's comfort in the loss of Mrs. Charles Wright Fulton, for His blessing upon the Nampa Convention and for a spirit of unity to prevail in your Board and Convention, giving thanks for your wonderful Kingdom service."

Mrs. Heagen moved a message of sympathy be sent from the Convention to Miss Evlyn Fulton. The motion seconded by Mrs. Boyd Billman, San Francisco, carried.

It was announced that the formal adoption of the individual reports will be deferred to the final business session Saturday afternoon.

THE RECORDING SECRETARY OF THE WOMEN'S BOARD (See June issue of *Missionary Horizons*, p. 648), Miss Edith L. McBane, stated in her report some of the results of the exploration by representatives of the women's organizations of the three Presbyterian bodies considering union.

Announcement was made of the following appointments to fill vacancies on the Women's Board: Mrs. Wallace G. McGeoch, Indian Secretary; Mrs. H. Andrew Bruder, Teen-Age Secretary; Mrs. Fred M. Blick, unassigned. Announcement was also made of the vacancies which had occurred due to the resignations of Mrs. Frederick E. Milligan, Mrs. R. B. McNary, and Mrs. Edgar B. Murdoch, and by the death of Mrs. Charles Wright Fulton.

Miss McBane gave the supplementary report of the Women's Board to General Assembly which follows:

SUPPLEMENTARY REPORT OF WOMEN'S BOARD TO GENERAL ASSEMBLY

In response to the 1953 General Assembly's action approving a memorial presented by the Board of Foreign Missions, the Board of Directors of the Women's General Missionary Society, in consultation with the Board of Foreign Missions, developed a plan setting forth "such changes in its operations as will make possible the service of nominees of the Board of Directors in a Board of Foreign Missions which will provide for a single administration of all personnel and funds available for use in foreign mission fields of the Church." It was proposed that, upon approval by vote of both Boards, the plan would be recommended to the 1954 General Assembly for adoption, contingent upon approval of the WGMS Convention. The Board of Directors of the WGMS decided to be governed by the will of two-thirds of its members, though an ambiguous paragraph in its by-laws makes it doubtful whether a two-thirds vote is required. However, the plan failed by one vote to receive a two-thirds vote of the Board, 10 members being in favor, and 7 opposed.

Miss McBane also presented to the Convention:

THE VIEWS OF THE MINORITY

Simply in fairness to all concerned, the ten members in favor of the plan, being a majority of the Board, wish to communicate to the WGMS Convention, and to have recorded in the minutes of that body, their high respect for the General Assembly, their complete confidence in the Board of Foreign Missions, their unshakeable conviction that the proposed plan is essential for more effective administration of the missionary work of the United Presbyterian Church overseas, and their deep regret that this wonderful opportunity for the women of our Church to share in the total foreign missionary enterprise of the denomination has been lost at this time.

THE TREASURER'S REPORT (June, 649-656), presented by Mrs. H. Ray Shear, treasurer, sounded an optimistic note as she gave a comprehensive report of the receipts and disbursements for the operating accounts of the current year to "the stockholders in the great WGMS corporation."

The receipts this year were $74,-896.25 more than those of the previous year while the disbursements remained approximately the same as last year. "By raising receipts and holding down disbursements a substantial increase in the cash balance has resulted," she said. Because there has been an over-expenditure the past ten years this condition is as it should be.

After words of thanksgiving and appreciation for the increased gifts, Mrs. Shear explained the needs for increased appropriations in American and Foreign work and expressed assurance that the women of the church would respond just as they did in the time of Christ. "For," she said, "women have always through the Christian centuries expressed their special gratitude to the Saviour by their love, loyalty, and support. Let us follow their leading and enable our workers to hold up Jesus Christ as the One altogether lovely, who will draw all men unto Himself."

Grateful recognition was expressed to Mrs. William T. Strong, Los Angeles, for music in Prayer Room.

The luncheon blessing was given by Mrs. Nathan Miller. Conventioners left the chapel for the dining hall to the organ postlude, "Festival March" by Handel.

THURSDAY AFTERNOON

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.

Mamie Gene Cole

Organ prelude, "Ava Maria" by Laure-Larson was played by the organist, Mrs. Clifford Wilde.

With praise, prayer and exposition Miss Sarah B. Meloy directed the first Quiet Hour, "That They May Know His as a Loving God." Several translations of the Scripture lesson, I John 4:8-12, were read as she gave emphasis to LOVE—a passage way to fellowship with God.

A special tribute of love for the life and work of Mrs. Charles Wright Fulton, WGMS Junior Secretary at the time of her death, was directed by Mrs. Joseph M. Heagen as the members of the Convention stood in silent prayer and meditation giving recognition to and thanksgiving for the life and influence of the beloved member of the Women's Board. Mrs. Heagen brought the tribute to a close with the familiar words. "God giveth to His beloved sleep," and the poem by Alfred Tennyson, "Crossing the Bar."

"THAT YOUTH MAY KNOW HIM" headlined the reports of the Junior workers and Teen-Age secretary.

THE JUNIOR SECRETARY'S report (June, 662) was given by Mrs. Heagen. She stated that 15,036 boys and girls from 485 societies had given $36,596.39. The program for the Juniors continues to emphasize love for the Lord and service to Him through all phases of the denominational missionary program. A group of children from the Nampa U. P. Church brought emphasis to work of the Juniors when Jimmy Millen, Dawn Mills,

Loyd Hochhalter, Mary Lou Levi, Donna Wilde and Mickey Patterson sang stanzas composed by Mrs. Heagen.

THE JUNIOR MISSIONARY MAGAZINE EDITOR, Mrs. Joseph M. Heagen (June, 662-663), reported that 1953 completed the fifty-fifth volume of the magazine. She solicited the interest and prayers of the WGMS that the magazine be placed in each church home where children are.

THE JUNIOR MAGAZINE BUSINESS MANAGER (June, 663), Mrs. R. D. Greenaway, was not present. Her report was given by Mrs. J. M. Heagen.

THE TEEN-AGE SECRETARY (June, 660), Mrs. R. B. McNary, was not present. Her report was given by Mrs. W. J. Harper McKnight who reported 245 societies with a membership of 2,354 and contributions totaling $13,115.12 to WGMS work.

Following the outline, THAT AMERICA MAY KNOW HIM, the Home Mission secretaries reported on the work in Mountain and Presbyterial, Negro and Indian mission work.

THE MOUNTAIN AND PRESBYTERIAL SECRETARY (May, 565-569), Mrs. Edgar B. Murdoch, called attention to the written report concerning mountain missions in Frenchburg and Ezel, Kentucky, and told how they were continuing to bear fruit with the Lord's blessing. She said it was with regret that Cedar Creek Hospital had been dismantled and the work there discontinued, but it was gratifying to report a new home for nurses would be opened at Jane Cook Hospital in the fall because of generous gifts from friends and funds allocated from the Women's Board. Mrs. Murdoch also reported that the Women's Board had released the churches at Frenchburg and Ezel to the supervision of the Board of American Missions.

THE NEGRO SECRETARY, Mrs. G. V. Hutchison was absent. Mrs. H. Ray Shear reported for her. May 560-564).

THE INDIAN SECRETARY (May, 556-559), Mrs. Russell K. Montgomery (interim secretary), explained how the hearts of the Indians are changed even though the work is hard and slow. She reported the work to be encouraging in most locations with more spirit for religion and a greater interest in education.

A solo, "When I Behold" by Edwards, was sung by Miss Frances Mathisen.

The secretary read letters of greeting from Miss Kate A. Hill, beloved retired missionary of the United Presbyterian Church, and from Miss Edith Williams, an Indian national teaching in Pakistan who was a guest of the 1953 Convention.

Mrs. Frank I. Hood led the prayer-and-praise service from the *Prayer Cycle.* Mrs. Frank Engle gave the prayer for the children; Mrs. C. A. Forsythe, for the teen-agers; and Miss Guila Patterson, for the homes in our land.

Following the close of the session, Mrs. E. A. Penney directed the prayer and meditation in the Prayer Room.

A reception in the beautifully decorated social rooms of the United Presbyterian Church was given for the delegates and visitors by Idaho Presbyterial. In the reception line were Mrs. M. E. Pinkerton, Mrs. G. I. G. Shambaugh, Miss Faith E. Hamilton, and Mrs. Grant B. Gibson.

THURSDAY EVENING

The organ-and-piano prelude, "Nature's Anthem of Praise," by Sullivan, played by Mrs. Maurice Woodard at the organ and Miss Janis Eastman at the piano, preceded the processional of Convention officers, program leaders, members of the Women's Board, Magazine Staff, and Home and Foreign missionaries.

Mrs. Wallace Rogers, Convention first vice-president and president of Los Angeles Presbyterial, presided and introduced the program features with originality, charm and dignity.

Members of Convention stood for Convention Scripture and invocation by the Reverend J. Dwight Russell.

Continued emphasis was given to the theme of Convention when Mrs. M. Culver Gordon led the evening worship, "That They May Know His Faithfulness." After reading Psalms 9:10 and I Thess. 5:24 she told of many characters in the Bible who had put their trust in God and suggested a threefold outline for remembrance: 1: Know God is all powerful, 2. Know God is perfectly just, 3. Know God is love. Praise and prayer completed the service.

With the scripture lines, "There came a woman," Mrs. Rogers graciously introduced the Convention president, Mrs. G. I. G. Shambaugh, for her message which keynoted the Convention theme, "That They May Know Him," and climaxed the formal opening of the evening session.

"Many are saying," Mrs. Shambaugh said in her introduction, "that we are coming to the end of an era in world history and world development. If so, another era must emerge. Our forefathers brought this country in an amazingly short time to a mighty nation, which finds itself in a place of dominant leadership in the world—leadership which must be in the right direction."

Quoting thoughts expressed by Dr. Eugene S. Briggs, she continued, "Our challenge today is great, for we must direct the forces of this new era for the betterment of the whole world. It is an era in which ideas have gone wrong and false ideologies have taken their place. Shall we be able to meet the problem of the day with the wisdom, vision and the courage necessary to usher in an era in man's 'dominion over earth' that shall be higher, nobler and finer than anything we have so far known? Jesus Christ gave us the blueprint." To follow this blueprint we must be able to grasp the mysterious elements in His teachings for ourselves and to pass them on to the whole world, that the world may know Him.

Because God has given us the means of knowing, hearing and seeing what goes on in the farthest reaches of our little world He must have trusted us to right the wrongs exposed, to heed the call of anguish, and to unravel the secret of atomic fission.

Comparatively, men of today stand on the threshold of a new era, inherent in atomic energy, just as primitive man stood at the gate of a new day when he first mastered the art of combustion and was able to kindle a fire. His discovery became the foundation of all our power inventions. As he was incapable of imagining the steam engine, the airplane, or the rocket, so it is impossible for us to envisage the coming era with this stupendous atomic discovery in our hands.

To meet the need of this transition era for the good of mankind there must emerge in every country firm and resolute God-guided men and women, with all the fire and fervor of the early Christians — men and women who have been grounded and nurtured in Christ-like thinking and acting.

Preceding an impressive candlelight service at the conclusion of her message, Mrs. Shambaugh said, "Tonight we have come from homes in every corner of this nation and many parts of the world. We meet as friends, neighbors, as torch bearers here to receive inspiration, to take higher ground, to rekindle the flame and carry back the light of service, cooperation, and inspiration to our own homes and communities. To keep the lights of freedom and Christianity burning in our world, our own must burn more brightly in the future than they have burned before. Now we find ourselves guardians of these lamps which must relight others around the world."

As the room was darkened, candles lighted from one small flame soon brought brightness to every corner of the chapel symbolizing the manner in which the influence and inspiration of the WGMS Convention can be carried to the far corners of the world.

A personal appeal for greater zeal was given to each one present as Mrs. Shambaugh closed with the familiar

words of Christ as they are recorded for us in His Sermon on the Mount:

"Ye are light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Following the formal part of the program the honored members of Convention were presented. Mrs. J. M. Heagen introduced the nine Board members present: Miss Edith L. McBane, Mrs. H. Ray Shear, Mrs. Arthur B. McBride, Mrs. Edgar B. Murdoch, Mrs. William L. Neal, Mrs. W. J. Harper McKnight, Mrs. James T. Vorhis, Mrs. Russell K. Montgomery, and the Editor of *Missionary Horizons*, Mrs. E. D. McKune.

Mrs. Edgar B. Murdoch introduced the Mountain and Presbyterial delegates: Mr. and Mrs. William A. Heagen, Miss Gene Purdy, Miss Esther Jones. Others who had served formerly in this phase of Home Mission work were introduced: Miss Thelma Porter, Miss Martha Baird, Mrs. Todd McDonald, and Mrs. H. Ray Shear.

Mrs. Heagen expressed special appreciation for the work of Mrs. Murdoch who is resigning from the Women's Board after twenty-two years of faithful service, of which ten years have been given to Mountain and Presbyterial Missions.

In the absence of Mrs. G. Virgil Hutchison, Mrs. H. Ray Shear, former secretary of Negro Missions, introduced the Negro missionaries: Miss Frances Boyd, Mrs. J. R. Dungee, and the Reverend C. C. Brown.

Mrs. Russell K. Montgomery, "doubled in brass" as Mrs. Rogers expressed it, when she introduced the Indian missionaries — Mr. and Mrs. E. A. Penney. Other Indians attending the Convention were introduced: Mrs. Jessie Jones and her daughter, Juanita, and Mrs. Harvey Davenport.

The foreign missionaries introduced by Mrs. Arthur B. McBride follow: Miss Alice M. Grimes, Miss Beatrice H. McClellan, Miss Sarah B. Meloy, Miss Martha A. Roy, Miss Mary C. Thompson, Miss Margaret E. Ballantyne, Miss Theresa I. Brownlee, Miss Eva M. Hewitt, Miss S. Jane Lamont, Miss Marian T. Peterson, Miss Willa M. Ramsey, Miss Eleanor C. Vandevort, Miss Marguerite McClellan, Miss E. Verna Pillow and the three appointees present: Miss Faith E. Hamilton, Miss Norma Lee Squires, and Miss Gene Purdy. Miss Ruth M. Williamson and Miss Mary Kyle (retired) and Mrs. D. C. Henry (widow of Foreign Board missionary) were introduced.

The traditional pin, symbolic of thirty years or more of loving, faithful, sacrificial mission service was presented by Mrs. Arthur B. McBride, in behalf of the Women's General Missionary Society to each of these loyal "Daughters of the King": Miss Alice M. Grimes, Miss Sarah B. Meloy, Egypt; Miss Theresa I. Brownlee, Pakistan; Miss Willa M. Ramsey, India.

The Convention officers were introduced by the president, Mrs. G. I. G. Shambaugh.

Mrs. Ray Chapman, chairman of the Local Committee, presented her co-chairman, Miss Norma Weaver and her sub-committee chairmen, Mrs. Warren Spangenberg, Mrs. George Haynes, Mrs. M. E. Pinkerton, Mrs. Odey Uzzel, Mrs. Willard Carson, Mrs. Carl Hallberg, Mrs. William D. Millen, Mrs. Raymond Larsen, Mrs. Mabel Henderson, Mrs. Earl Patterson, Mrs. Edwin Tiegs, Mrs. Clifford Wilde, Mrs. Don Dudgeon, Mrs. Ralph Patterson, Mrs. M. L. Kurtz, and Mrs. Dwight Russell.

The organ and piano postlude, "Triumphal March," by Grieg, closed the session.

FRIDAY MORNING

But we give ourselves continually to prayer, and to the ministry of the word. Acts 5:4.

The "Morning Prelude," by Beebe, with Mrs. Clifford Wilde at the console opened the morning session.

Mrs. W. J. Harper McKnight directed the *Prayer Around the World*

service in the absence of the prayer secretary, Mrs. Walter C. Brethauer. Praise, scripture, meditation, and prayer preceded the prayers which were given with specific consideration for the work of the women of our church by Miss Grace White, Mrs. William D. Millen, Miss Frances J. Boyd, Mrs. Ernesto A. Penney, Miss Esther Jones, Mrs. William A. Heagen, Miss Sarah B. Meloy, Miss Willa M. Ramsey, Miss Theresa I. Brownlee, Miss Marguerite M. McClellan, Miss Eleanor C. Vandevort, Miss E. Verna Pillow, Mrs. J. H. McMillan, and Mrs. Duncan C. Henry.

During the business period greetings to the Convention were read from Mrs. Herbert L. Downie, 1953 Convention president; and from Mrs. Bessie Copeland, corresponding secretary of Los Angeles Presbyterial, which included special greetings for Mrs. Wallace Rogers, Convention first vice president.

Miss Edith L. McBane moved the secretary be instructed to send the following telegram to His Imperial Majesty, Emperor Haile Selassie I, of Ethiopia, who is visiting in America: "Greetings and best wishes to you in your visit to America. Signed: The Women's General Missionary Society of the United Presbyterian Church, sponsor of the American Mission in Ethiopia." Motion prevailed.

Mrs. E. D. McKune announced the "Shower of Gems," for *Missionary Horizons* and explained questions concerning it.

THE PARSONAGE SECRETARY (June, 658), Mrs. William L. Neal, called attention to the need for adequate parsonages in each congregation and the availablity of financial aid from the $250,000 revolving fund for congregations needing loans. This department also grants gifts for parsonage repair up to the amount of $500.

THE WOMEN'S SECRETARY, (June, 660-661), Mrs. R. S. Copeland, was unable to be present. Her report was given by Mrs. William L. Neal. The average efficiency of the Women's Societies was 66%. The total WGMS membership in America is 53,074. Pakistan has a total of 2,128 and India has a total of 247.

Large blue banners indicating efficiency were presented to Idaho presbyterial because of the highest Presbyterial efficiency rating of 82%; to Allegheny presbyterial in class A, because of the largest increase in membership, 34%; and to Puget Sound, class B, with a 30% increase in membership.

Lillian Faith Huffman, a member of the Vivian Trimble Society of the Pittsburg, Kansas, Church, in Kansas City Presbyterial was introduced to the Convention because she had the distinction of being the only registered teen-age delegate in attendance at Convention.

TEMPERANCE AND REFORM SECRETARY, (June, 666), Mrs. W. J. Harper McKnight summarized the work of her department since its expansion to denominational proportions. She advocated the appointment of a central committee in each congregation to promote education in temperance, to distribute literature and to publicize the work in every way possible. She urged the women to integrate, unify and extend the work that has been inaugurated "for the life of the church depends upon the solution of the liquor problem."

THE LITERATURE SECRETARY, (June, 667), Mrs. James T. Vorhis, assisted by Miss Martha Baird, Butler, and Mrs. Coy Neilson, Allegheny, spread a magic carpet so all could travel through village and city in America and then to far-away places across the seas by means of literature furnished by the Joint Commission on Missionary Education and available for use in presenting programs on home and foreign missions.

The luncheon blessing given by Mrs. John Warren and the organ postlude, "Palms of Victory" composed by Stults and played by Mrs. Clifford Wilde, closed the morning session.

FRIDAY AFTERNOON

Mrs. Jack Craig, Second Vice President, Presiding

Now then we are ambassadors for Christ. I Cor. 5:20.

Mrs. Maurice Woodard, organist, played the prelude, "Dreams" by Bizet.

"The goodness and mercy of God, as He supplies our needs and forgives our sins," were the thoughts given special emphasis by Mrs. Glen Winters as she directed the worship service, "That They May Know His Goodness and Mercy."

THANK OFFERING SECRETARY, (June, 657-658), Mrs. R. K. Montgomery, mentioned that the great reasons for thanksgiving are the loving kindness and faithfulness of God. The WGMS Thank Offering is a memorial of thankfulness and gives us daily opportunity for expressing our gratitude and sharing with others.

She called attention to the literature available for Thank Offering programs and the importance of having a unified program. The new certificates to be presented for approval, for Senior and Junior Life memberships and Life directorships were also displayed and explained.

The goal for 1954 is an increased Thank Offering in every society in every Presbyterial.

THE TESTAMENT AND ANNUITY REPORT, (June, 653), was given by Mrs. H. Ray Shear, Secretary.

FOREIGN MISSIONS SECRETARY, (May, 570-603), Mrs. Arthur B. McBride, called attention to her annual report in *Missionary Horizons.* She said the greatest need was for personnel as those who are ministering are over-burdened with work and responsibility.

To attest the work being done in Pakistan and India, Mrs. McBride introduced two missionaries, Miss Margaret E. Ballantyne from Campbellpur, Pakistan, and Miss Willa M. Ramsey of Pathankot, India.

Miss Ballantyne told of her work near the Afghanistan border where the native is poor, humble and partly illiterate, yet interested in having *The Book* in whatever dialect he speaks, to carry with him as he goes his way. The missionary's dream for these people is that they grow physically and mentally but most of all, spiritually.

Miss Willa M. Ramsey, in "Telling of Him" spoke of the opportunity to tell of Jesus in the schools. Adults are reached when little children who are able to accept the truths carry the *Word* home. This year kindergarten work is being stressed.

In closing, Miss Ramsey said that well-trained teachers will solve many of the problems because they will bring salvation, and hope then will be a reality.

The women's chorus of the Nampa church sang the anthem, "To Thee, O Jehovah," by Bach.

Mrs. Edgar B. Murdoch honored these servants of the Lord and missionary friends who have joined the Church Eternal with appropriate tributes in the memorial hour: Mrs. Charles Wright Fulton, Miss Ella Gordon, Miss Elizabeth McKibben, Miss Ruth A. Work, Mrs. R. R. Stewart, Mrs. Milo McFeeters and Dr. Thomas Lambie.

Miss Omah Woods directed the *Prayer Cycle* which spotlighted the cause of literature. Flash prayers were given for *Missionary Horizons, "The United Presbyterian, "The Christian Herald,* "The Nile Press" and the World Literacy Movement. Prayer given by Mrs. William T. Strong and the leader, Miss Omah Woods, closed the session. Mrs. W. W. Renburg led the Prayer service in the Prayer Room.

Group conferences were held in various rooms. Mrs. J. T. Vorhis and Mrs. E. D. McKune led the one on program planning and available materials; Mrs. H. Ray Shear talked to presbyterial treasurers, and Mrs. W. J. H. McKnight met with the delegates seeking information on the cause of temperance.

* * *

The dining room was decorated for the banquet with the Idaho state

flower, the syringa. "Blue birds," the state bird, blue-and-white programs, nut cups and favors added to the unique decorations, which the "GEMMS" had arranged. Music softened the chatter during the dinner hour and added to the after-dinner program. Mrs. E. D. McKune, former sponsor of the GEMMS, was introduced and presented a lovely silver tray.

FRIDAY EVENING

And the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. II Timothy 2:2.

Home Missions Night

The traditional pattern for the Home Mission program was followed as Mrs. Edgar B. Murdoch, Mrs. H. Ray Shear and Mrs. Russell K. Montgomery presided and introduced the representatives from their departments.

The organ-and-piano prelude, "Meditation" by J. Monasset, was played by Mrs. Maurice Woodard, organist and Miss Janis Eastman, pianist.

Continuing the worship meditations from the Convention theme, Miss Esther Jones, presbyterial missionary, emphasized the word JUSTICE as she directed the evening worship, "That They May Know His Justice," with praise, prayer and explanation.

The Junior choir from the Nampa church, under the direction of Mrs. Winifred Mills, sang the anthem, "Praise Ye the Lord" as arranged by David H. Jones.

For sixty-nine years, the schools and churches in Wilcox County have been enriching lives in an inestimable manner as a program of Christian education has been promoted in "Our Alabama Missions," explained the Reverend Claude C. Brown as he reviewed Mission work in his district.

While the mission work has been centered on Christian education, the churches have been a profitable by-product as more than 2,000 people have been brought into membership. While records do tell a story, yet the speaker often repeated that it is impossible to know the total contribution of the church in this area, for teachers, preachers and business men are all products of the program of Negro Christian education.

He spoke of the need for a trained ministry as the greatest force in the Negro's life is the Church. In mentioning the Supreme Court decision, outlawing segregation, he said results would be a long time in reaching the deep South, and in the meantime he asked for continued support of mission projects, as there was great need for small clinics, school-lunch programs and scholarships for boys and girls.

As Mr. Ernesto A. Penney, Simnasho, Oregon, told of "Widening the Indian Horizon," he said that the Christian light is beginning to come and that many who have been living in darkness are having changed hearts as they hunger and thirst after righteousness.

He spoke of the language and background barriers that have depressed his people for generations, and asked that the WGMS continue to assist with clothing, prayers, and ministry that the people may be brought into closer fellowship with God, and the young people trained for Christian leadership.

In presenting the mountain work, "What is Ahead for the Kentucky Missions," Mr. William A. Heagen sounded the same note of urgency the Negro and Indian representatives indicated.

He told of the work the missions program had accomplished in Morgan and Menifee Counties as the schools, churches and Jane Cook Hospital had ministered to the people in the hills of Kentucky. He brought a challenge for greater service as he described the potential in a district where there is no adequate state educational program.

The need is the same as in other fields, necessary funds for additional class rooms, personnel, health program and cultural development.

The Rev. Claude C. Brown pro-

nounced the benediction and the organ-and-piano postlude, "In Festive Mood" by Scarmalin brought the session to a close.

SATURDAY MORNING

"Study to show thyself approved unto God, a workman that needeth not to be ashamed." II Tim. 2:15.

Miss Norma Lee Squires, career appointee to Egypt, led the prayer service in the Prayer Room.

"Cathedral Prelude" by Pierne-Larson was played by Mrs. Wilde.

Mrs. Cleon Scott led the morning worship meditation, "That They May Know His Guidance," giving accent to the word GUIDANCE. She mentioned that each one needs to be reminded to trust God to lead and guide, for "Jesus Christ is the same yesterday, today and forever."

A large map of the world, attractively framed in shadow-box style, stood on an easel at one side of the chapel with the topics of the Convention worship and Quiet Hour services arranged in a large broken circle around the word—HIM. It became a more meaningful "visual aid" after Mrs. Wallace Rogers summarized the worship services and Quiet Hours and reminded delegates and visitors that we are commissioned as ambassadors "That They May Know Him" throughout the world as a loving, compassionate and sovereign God and that the world may know His fatherhood, faithfulness, justice, mercy, guidance and presence.

The Auditing Committee chairman reported the minutes had been audited and were correct.

Miss Janet Calderwood, Chairman

REPORT OF CREDENTIALS COMMITTEE

Convention Officers		4
Board of Directors		9
Magazine Staff		1
Women's Ass'n of West		1
Presbyterial Delegates		97
Missionary Delegates		
Egypt	8	
Pakistan-India	7	
North Sudan	2	
South Sudan	1	
Mountain & Presbyterial	4	
Negro	2	
American Indian	2	26
Registered visitors		219
Total Registration		357

Mrs. Grant B. Gibson, Chairman

Roll was called by the secretary and 65 Life Members not registered as delegates were counted for voting.

RECOMMENDATIONS COMMITTEE REPORT

While no formal word of thanks ever adequately expresses the deep personal appreciation of the members of the Convention, we nevertheless feel that the labor of love of the five churches of Idaho Presbyterial in providing for the women, young people, boys and girls who have served us, cheerfully and effectively meeting our physical needs and adding definitely to our spiritual enrichment, we give our humble thanks. For the Christian brotherhood of the Northwest Nazarene College, in allowing us to use their fine buildings and campus, we are truly grateful.

Once again we are overwhelmed by our great debt to the Women's Board and the Convention officers for the capable way they have directed our work through the year and we thank them for generous use of their fine talents in this service.

WE RECOMMEND:

1. That the President of the Convention appoint a committee of 15, using the Presbyterial Treasurers of Presbyterials of different sizes and in different areas, to work with the Isaiah 41:6 committee of the Board of Directors to study a survey of the various methods of securing Presbyterial expense funds and their use in sending delegates to the Convention. That this committee make public findings that may be helpful in guiding the Presbyterials in effecting a greater uniformity of policy, if this seems feasible and appropriate.

Motion by Mrs. John Watson, Wisconsin, was seconded by Mrs. John Hogg, Boston, and carried.

2. That the new Thank Offering certificates recommended by the Women's Board be approved.

Motion by Mrs. Loyal Osborn, Detroit, was seconded by Mrs. Clara Farmer, Idaho, and carried.

3. That the Board of Directors offer definite guidance to churches in the formation of Women's Federations so that

the missionary program and obligations may be adequately protected and correlated with the work of the WGMS in a reasonable uniform way.

Motion by Mrs. R. Dale Ziegler, Spokane, was seconded by Mrs. Iva McDole, San Francisco, and carried.

4. That the Convention accept the recommendation of the Women's Board and approve the plan for closer cooperation of the Women's Board with the Board of American Missions, which has already been adopted by the General Assembly:

THE PLAN

The Plan for Closer Cooperation of the Women's Board with the Board of American Missions (suggested by the Board of the WGMS and approved by the Board of American Missions May 4, 1954):

(1) That the Board of American Missions in cooperation with presbyteries be responsible for all ecclesiastical matters pertaining to the leadership (lay or ordained) of mission churches now under the care of the WGMS.

(2) That the Board of American Missions, in cooperation with the congregations and presbyteries, secure leaders (lay or ordained) for the mission churches now under care of the WGMS. Such appointees need not have all the qualifications of ordained ministers. In the case of leadership among American Indians, the rules governing evangelists and missionaries shall prevail.

(3) That the Board of American Missions be responsible for supervising the maintenance of church properties and parsonages of these mission churches.

(4) That the Women's Board continue to promote and to contribute to the Board of American Missions an amount approximately equivalent to the amount it has been paying to salaries and maintenance of mission churches now under its care, remitting quarterly to the Board of American Missions.

Motion by Mrs. James C. Lewis, Wheeling, was seconded by Mrs. Ronald Cameron, Caledonia, and carried.

5. In view of the action of the General Assembly in their report on the Women's Board—"Your committee expresses the hope that the Women's Board will continue to work in close cooperation with the Foreign Board with the aim of bringing about a satisfactory agreement for a joint administration"—we recommend that the Board of Directors restudy the question of united administration of Foreign work and report to the 1955 WGMS Convention.

Motion by Miss Frances Simpson, Colorado, seconded by Miss Lillian Huffman, Kansas City, was carried.

6. That the Convention Secretary send a night letter to the Hon. Charles A. Wolverton, of the U.S. House of Representatives urging favorable action on the Bryson Bill, and to the Hon. William A. Purtell of the U.S. Senate urging favorable action on the Langer Bill.

Motion by Mrs. Harold Ross, Keokuk, seconded by Mrs. Boyd Billman, San Francisco, was carried.

Mrs. Samuel W. Shane, Chairman
Mrs. O. C. Jones
Mrs. J. H. McMillen
Mrs. Dale Ziegler
Mrs. John Watson
Mrs. Donald H. Drown

The report of the Nominating Committee is as follows:

President—Mrs. J. Dwight Russell, Idaho
1st Vice President—Mrs. James McDonald, Ohio Northwestern
2nd Vice President—Mrs. Edward H. Franzen, Nebraska
Secretary—Mrs. Grant B. Gibson, Kansas City
Treasurer—Mrs. H. Ray Shear, Monongahela

We are happy to present these names for your approval.

The following women are nominated for another term on the Board of Directors:

Mrs. Arthur B. McBride, Allegheny
Mrs. James T. Vorhis, Monongahela
Mrs. R. D. Greenaway, Monongahela

Mrs. Frank Spore, Chairman
Mrs. J. R. Dungee
Mrs. W. F. Bouley
Mrs. John Hogg
Miss Grace White
Mrs. Victor Losacano
Mrs. Rose Bowden

Since no nominations were made from the floor, Mrs. M. Todd McDonald, Spokane, moved the report of the committee be accepted. Mrs. John Rickabaugh seconded the motion. Carried. The officers presented were declared elected by the chair.

The Place Committee presented the following invitation:

"Caledonia Presbyterial considers it a real privilege to extend an invitation to the Women's General Missionary Society to hold its annual Convention in Buffalo, June 13-17, 1955, the meetings to be held on the campus of the University of Buffalo."

Mrs. Frank I. Hood, Chairman
Mrs. Clara Farmer
Mrs. E. D. McKune
Mrs. J. M. Heagen
Mrs. Grant B. Gibson

Mrs. Walter Bouley, President of Caledonia Presbyterial, cordially wel-

comed all to Buffalo and listed attractions other than the business of Convention.

The Convention gave a rising vote of acceptance to the motion by Mrs. Frank I. Hood that Caledonia entertain the 1955 Convention. Motion prevailed.

Greetings were brought to the convention from the Women's Association of North America by Mrs. S. W. Shane and from the Women's Association of the West by Mrs. Mark Roy, Jr. (July-Aug., 697, 698)

PRAYER GROUP SECRETARY, (June, 668), Mrs. Walter C. Brethauer, was unable to be present. Her report was given by Mrs. Wm. L. Neal.

An honored guest, Mrs. J. R. Salsbury, newly elected national president of the women of the Presbyterian Church, U.S.A., at the quadrennial convention at Purdue University, June 1-7, brought greetings.

After drawing some comparisons of the sister denominations concerning membership, organization, and leadership she said in part—we are one in purpose for it is the goal of each to unite the women in fellowship through prayer, benevolences, and missions that a new day will come for the church when Christ shall have dominion in the hearts and lives of men.

Miss Verna Pillow, Omdurman, the Sudan, was introduced by Mrs. Arthur B. McBride to tell how God is being made known in the North Sudan. Through a literacy program with a Gospel message, the church is motivating evangelism. The establishment of church libraries is being encouraged, audio-visual equipment is being installed and other methods of teaching such as puppets, flannelgraphs, and simple picture books are being inaugurated that the newly literate may become intelligent, informed Christians. Miss Pillow asked for prayers that God's will may be done through the ministry of pictures and stories.

Mrs. McBride called attention to the poster showing pictures of the career and short-term appointees and urged each delegate to take one home in order to follow the girls with love and prayers as they go forth.

A brief service, led by Mrs. McBride, directed Convention prayer for missionaries and the people to whom they are witnessing in Ethiopia, the Sudan, and Egypt. A personal challenge came to each one when the question was asked by the leader, "Have we been doing our part "That The World May Know Him?"

Mrs. William Laxson gave the luncheon blessing, and "Festival Postlude" by Harris was played by the organist, Mrs. Clifford Wilde.

SATURDAY AFTERNOON

"Pastorale" by Liszt was played by Mrs. Maurice Woodard, organist.

Miss Mary Kyle, a missionary who has given fifty years of service, retired from Pakistan-India, expressed thankfulness for the Quiet Hour topic assigned to her, "That They May Know Him as a Compassionate God," because, she said she had found God to be a compassionate, loving God.

Citing scripture passages in which God has proved compassion in His dealings with man, Miss Kyle told how God continued to exhibit compassion for His own. Jesus had compassion on the blind, the sick, the sorrowing, the little children of His day, and today as we bring our burdens to Him, He promises us comfort for He assures us:

"Come unto me all ye that labor and are heavy laden and I will give you rest."

"Let not your heart be troubled, ye believe in God, believe also in me."

"My peace I leave with you."

All were drawn to the throne as prayer was directed to praise a compassionate God, to remember the needs of little children, to give thanks for temporal blessings and to pray that new recruits hear the call: "Come over into Macedonia and help us." Miss Kyle closed with prayer.

Letters were read to the Convention from Mrs. W. H. Hopper, chairman of the Board of Women's work

of the Presbyterian Church in the United States and from Miss M. Beatrice Lavery of Belfast, North Ireland, Secretary and Treasurer of the women's section of the World Presbyterian Alliance who is in this country to attend the meetings of the World Presbyterian Alliance and the World Council of churches.

Miss Edith L. McBane moved the annual reports of the Women's Board be accepted as read. The motion was seconded by Mrs. S. W. Shane, Monongahela. Motion carried.

The secretary read the certificate of audit on page 21-A of the annual report, stating the books of the treasurer, Mrs. H. Ray Shear, had been audited and in the opinion of Robert H. Bischoff, Certified Accountant, were correct.

The annual corporation meeting of the WGMS, which will be held on the ninth floor of the Publication Building, Pittsburgh, Pa., June 29, 1954, at 10 A.M. was announced by Miss Edith L. McBane. All delegates are eligible to vote and welcome to attend.

A cross, a crown and jewels were symbols used to represent the responsibilities of leadership and the rewards of service as the 1955 Convention officers (named on p. 686) were introduced to the convention and installed by the convention president. Mrs. Wallace Rogers, first vice president, assisted in the service.

As each officer was given the charge of her office and reminded of her duties, she placed a jewel on the crown that will be hers if in the spirit of certain servants of the church in an early day, she serves neither for gratitude nor reward but from love, and the reward is that she may serve.

Members of the congregation were called not only to witness the dedication of those entrusted with tasks of major responsibilty but also to renew their own covenant with God and to pledge prayers, service and support to the chosen leaders.

Mrs. Shambaugh gave the prayer of dedication.

Beatrice McClellan, Faith Hamilton and Norma Lee Squires sang, "Lift Thine Eyes," by Mendelssohn.

With the College motto, "Seek ye first the Kingdom of God" and the Convention theme, "That they may know Him," joined in one sentence, Mrs. McKune said in her introduction to the Magazine Shower, "Here we have the maxim of *Missionary Horizons*: "Seek ye first the kingdom of God that they may know Him.'"

After announcing that the 1954 July-August issue would complete the 67th volume of the magazine, Mrs. McKune asked that the Convention send a message of love to Mrs. John P. White, Editor Emeritus, who for many years made sacrificial contribution of time and talent to our missionary publication and the denominational program. Mrs. Wallace Rogers, Los Angeles, seconded the motion. Carried.

The secretary read the statement of audit by LeMoyne Tinker, Accountant (p. 19-f of the Annual Report, and pp. 664-665, June *Missionary Horizons*). Miss Janet Calderwood, Albany moved acceptance. Motion prevailed.

As the world listened to Edgar Bergen after he had created Charlie McCarthy, Mrs. McKune, commentator, said, "It is hoped you will remember salient points the puppets—*Miss Idaho, Miss Horizons, and little sister, Miss Program Calendar*—bring about our "gem" of Missionary publications. In puppet language and dialogue, the characters discussed the purpose, program, publication and circulation of *Missionary Horizons*.

After excusing the puppets, the Editor-Commentator told of the new addressograph, of dodgers available for promoting magazine interest, of subscription rates and other points the puppets had not discussed, and cited items from the Treasurer's report in the absence of Mrs. Ralph H. Arnold.

The ushers collected the "Shower of Gems," in jewel boxes while the organist played "Precious Jewels." Miss Sarah B. Meloy, representing Miss Venna Patterson, one of Idaho's

precious jewels, gave the prayer of consecration. At the conclusion all joined in singing one stanza of "Precious Jewels."

The Prayer Cycle and closing prayer directed by Mrs. Edgar Thomas asked that the membership of the church be spiritually united, that a program of evangelism may bring people to a knowledge of the saving grace of Christ and that the stewardship of all our possessions be acknowledged. Mrs. Boyd Patterson closed with prayer.

"Acres of Opportunity," a colored film on Boise Valley, prepared by the Nampa Chamber of Commerce was shown. Following the movie the local committee invited Convention guests to enjoy a tour of the valley from 4 to 6 P.M.

SATURDAY EVENING

Foreign Missions Night

Mrs. Arthur B. McBride, Presiding

The organ-and-piano prelude, "Come Thou Fount of Every Blessing," by Nettleton-Larson, played by Mrs. Maurice Woodard and Miss Janis Eastman, and a devotional service by Miss Ruth M. Williamson continued the emphasis on the Convention theme, "That They May Know Him."

By means of narration, music, tableau, colored film and recordings, the story of "The Land of the River, 1854-1954, A Century of Service in Egypt by the WGMS," was dramatized for the Convention by missionaries on furlough from Egypt—Miss Ruth M. Williamson, Miss Sarah B. Meloy, Miss Beatrice H. McClellan, Miss Martha A. Roy, Miss Mary C. Thompson, and the appointees, Miss Faith E. Hamilton and Miss Norma Lee Squires.

A poem written for the celebration of the centennial of the American Mission in Egypt, 1854-1954, "Remember — And Press On," by Bradley Watkins and published in *Missionary Horizons*, January, 1954, was read by the narrator, Miss Martha A. Roy. She used Part 1 in introducing the program and at the conclusion quoted the second part:

"Look backward now, all ye who love this land,
This ancient land, now struggling to be born."

. . . . . .

"Look forward now, all ye who love this land,
This ancient land, now struggling to be born."

As the presentation progressed and the accomplishment and growth of missionary endeavor was cited, the narrator continued:

"The waters have continued to flow for the past 100 years, as they have for centuries past, between the same banks, down that same course, to empty themselves in the same sea to the North. But the people have changed. We see a new Egypt, as a woman whose veil is lifted, a new social consciousness written on her face, a new hope in her heart, a new faith in her future. Egypt is growing aware of her rich heritage and yearns for a future that is commensurate with her past."

Missionaries assisting the narrator summarized the work of the many schools, advancement of the literacy movement, home visitation program, medical service and establishment of The Women's National Missionary Union. With their reports came the realization to listeners that the heart of all the work is spiritual evangelism which the reader gave in these lines:

"The rains in their seasons fall, the water of life in the skies. The floods spread over the fields, the water bringing new life to the earth. The sun smiles, the banks bloom, the meadows blossom, the trees bring forth their fruit, and the birds sing. O Lord of the green fields! The times and the seasons are in Thy hand. What is man that thou art mindful of him? Thou didst send Thine only begotten Son who said, "I am the Water of Life." . . . "I am the Bread of Life." . . . "I am the Light of the World." . . . Water, Bread, Light, all these are symbols left to us by Christ, symbols of our Christian service. The new worker goes forth with the Water of Life to give to those who are athirst, with the Bread of Life for those who are hungry, with the Light of Life for those who walk in darkness."

While the organist played "The Light of the World Is Jesus," Mrs. McBride and Miss Williamson entered from one side and Miss Hamilton and Miss Squires from the other. Mrs. McBride read the commission

and in a candlelighting service the girls were given the commission for service. Mrs. McBride gave the challenge to all women of the WGMS. Those present stood in recognition of their acceptance.

The closing lines of the poem seemed to be a command to all:

. . . . . "We must exalt the Christ
Until He draws all men unto His side;
Until the day when every knee shall bow,
And every tongue confess that Christ is Lord.
Look forward, then, all you who love this land,
This ancient land now struggling to be born."

Dr. D. A. Russell gave the closing prayer and benediction.

SABBATH DAY SERVICES

Sabbath was a full day at Convention with Church School at 9:45, Divine Worship at 11 o'clock and the Service of Commission following the Worship hour in the College Church of the Nazarene. The Missionary Story Hour in the afternoon and the Thank Offering Pageant and the Consecration Service in the evening in the College Chapel completed the program.

Participating in the Worship service, with Dr. William D. Millen presiding, were Reverend Eugene Stowe, pastor of the College Church; Rev. Jay Adams, Mt. Pleasant United Presbyterian Church, Eighty Four, Pa.; David Turnmire, student assistant; Mr. William A. Heagen, Ezel, Ky.; Dr. Dewitt Safford, Field Secretary of Columbia Synod and Rev. Harold E. Kurtz, Missionary to Ethiopio. Rev. Kurtz gave the morning message: "Is It Nothing To You?"

Assisting in the service to commission Rev. Kurtz and Mrs. Kurtz for foreign service were Rev. J. Dwight Russell, Weiser, Idaho; Rev. Henry E. Moore, Adrian, Ore.; Dr. William D. Millen, Moderator of Idaho Presbytery and Rev. Imbrie Barnes, King Hill, Idaho.

* * *

In the afternoon a Missionary story hour brought messages of sacrifice, development, faith, love, encouragement and devotion as missionaries gave testimony of witnessing in home and foreign service.

Miss Theresa I. Brownlee, Pakistan, told of the sacrifices women make to hear Bible stories. Miss Gene Purdy, Ezel, spoke of sowing seeds of knowledge and truth in the hearts of boys and girls. Miss S. Jane Lamont, India, revealed the faith a new Christian exhibited as she found peace in complete surrender to the Master's call. Mrs. Duncan C. Henry disclosed how "Elsabet" is giving credit to Miss Elizabeth McKibben for whom she was named by telling the story of the love of Jesus even though hospitalized with tuberculosis. Miss Eleanor C. Vandevort pictured two Sudanese, one living in fear and darkness and the other delivered by the power of God.

Mrs. Ernesto A. Penney described the work with young people on the Simnasho reservation, as Bible study combined with recreational program is giving encouraging results. Miss Frances Boyd, explained the program of religious emphasis in the school at Camden, Alabama, that has changed the lives of many boys and girls enrolled there. Miss Eva M. Hewitt, in relating incidents concerning her work in the oldest mission school in Pakistan, said it is most interesting work to put your life into lives and hearts of children.

Miss Myrtle Walmsley, in charge of the Presbyterian Mission among Spanish-speaking people, Truchas, N. Mex., was introduced for a brief message.

At the conclusion of the story hour, Miss Marian T. Peterson gave the Quiet Hour meditation: "That They May Know Him As A Sovereign God." She spoke of the gentleness with which God through Jesus Christ manifested His sovereignty and maintained super-human humility in spite of His super-human authority.

The Rev. R. I. Barnes pronounced the benediction.

An arrangement of the Lord's Prayer by Malotte, organ-and-piano prelude was played by Mrs. Maurice Woodard and Miss Janis Eastman preceding the traditional procession of Thank Offering bearers from each presbyterial and mission field. As the bearers took their places in a reserved section the audience sang, "Tell All The World."

Mrs. Russell K. Montgomery, as Thank Offering secretary, presided and gave the call to worship. Miss Marguerite McClellan gave the Thank Offering prayer and representatives from Camden, Alabama, and Nampa, Idaho, with Mrs. Donald D. Dudgeon directing, presented the pageant, "How The Light Came," written by Miss Juliette T. King.

A partially elevated cross with tall white tapers standing on it, centered the platform. At the base of the cross the large blue Thank Offering box, lettered in silver, accented the theme of the hour. Standing in background and forming a semi-circle around the cross were representatives in costume from the home and foreign mission stations benefited by Thank Offering gifts.

While the story was related of "How The Light Came," candles were lighted for Old and New Testament characters, the early Christians and those who carry the torch of Christianity today.

A question-and-answer responsive service between the Thank Offering bearers and Mrs. Montgomery preceded the 1953 presentation of Thank Offering gifts. The offering given by the audience was $316.50. This will be added to the 1954 Thank Offering.

The prayer of dedication was given by the Rev. Henry E. Moore.

* * *

A choral group from the Nampa church directed by Miss Faith E. Hamilton, sang "God So Loved the World" by Stainer.

With a tap of the gavel, Mrs. G. I. G. Shambaugh, Convention president, announced: "Following the consecration prayer and benediction, I declare the 70th annual Convention of the Women's General Missionary Society closed.

William D. Millen, D.D., pastor of The United Presbyterian Church, Nampa, Idaho, and a member of the Board of Foreign Missions gave the closing message of Convention: "Sent out by The Holy Spirit."

In preliminary remarks, Dr. Millen expressed gratitude to the Nazarene fellowship for the use of their fine facilities which made it possible for the five churches in Idaho Presbytery to invite the 1954 Women's General Missionary Society to Nampa. He also gave testimony of a new appreciation for the consecrated leadership the women contribute to the church as they sponsor and support an extensive mission program.

Reading from Acts 13: 1-16, Dr. Millen called attention to the second great center of Christianity, the city of Antioch, and explained how the great movement to send the Gospel to the gentiles was inaugurated by the Holy Spirit. He demonstrated how the personality of the Holy Spirit is manifested in these verses as He put His hand on Barnabas and Saul and sent them forth filled with the Holy Spirit, unto work He called them to do.

The words—speak, send, fill—were emphasized as the needs of the hour were cited. In the same manner in which the Holy Spirit spoke to the early believers of the church and called them to broader fields of service, so will He come to us — directing, equipping and empowering us for Kingdom work.

The consecration prayer and benediction by M. Dewitt Safford, D.D., Field Secretary, Columbia Synod, brought to a close the seventieth annual Convention of the Women's General Missionary Society.

Mrs. Grant B. Gibson,
Convention Secretary

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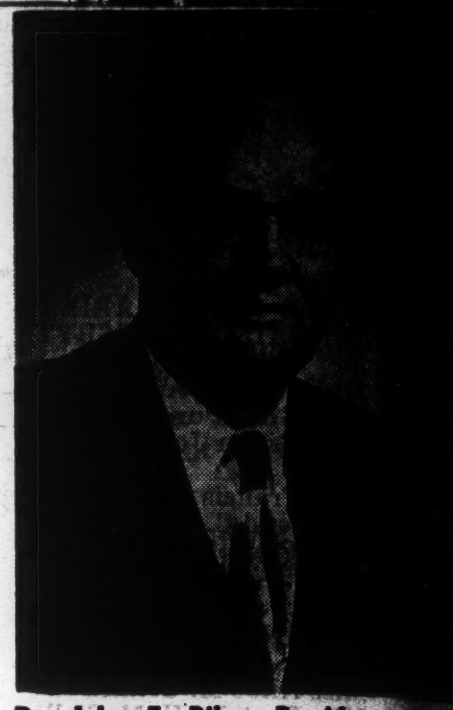
Mrs. Clarence Weaver
Mr. Clarence Weaver
Miss Doris Weaver
Miss Jean Weaver
Miss Margaret Weaver
Miss Norma Weaver
Mrs. W. F. Weir
Mrs. Elsie Wendland
Mrs. E. N. West
Miss Jessie Whiteman
Mr. Roy Whitman
Mrs. Cliff Wilde
Mr. Cliff Wilde
Mrs. Hazel Wilde
Mrs. Joanne Wilde
Mrs. Margaret Wilde
Mrs. A. L. Wittenberger
Miss Blanche Wolgamott
Miss Mary V. Wolgamott
Mrs. Maurice Woodard
Mrs. M. G. Woodard
Mrs. Gerald Workinger
Mr. Gerald Workinger
Mrs. Gerald Wright
Mrs. Frank Zarbnisky

Morrison Hall, Girls' Dormitory, housed many delegates. All Conventioners registered, received mail, and ate here. (lower left)

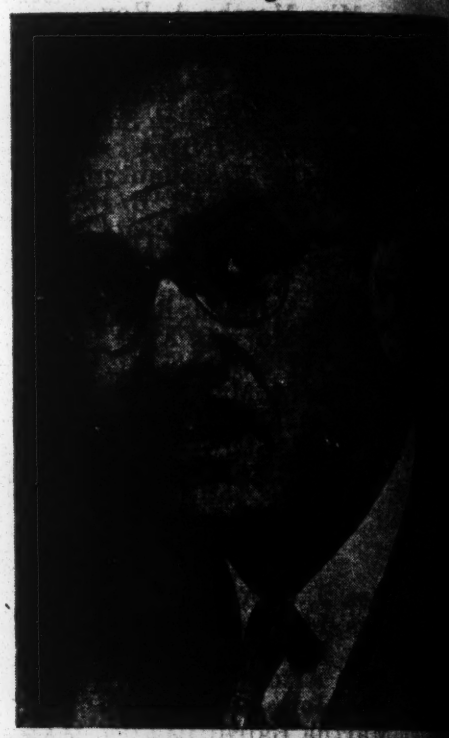
College Church of the Nazarene (lower right), valued at $340,000, was built in 1949 under the guidance of Dr. John E. Riley, then its pastor. The church will seat 1,600, is the largest building in Nampa, and has the largest seating capacity of any church in Idaho. Rev. Eugene Stowe, pastor since 1952, and his congregation graciously granted its facilities for the U.P. morning service, to accommodate the Convention audience.

NORTHWEST NAZARENE COLLEGE, NAMPA, IDAHO

Cuts Courtesy of Northwest Nazarene College, Nampa, Idaho



Dr. John E. Riley, President [illegible] College



Rev. L. Wesley Johnson, [illegible] Manager of the College, who [illegible] absence of the President, gave [illegible] Conventioners.

Photographs by Mrs. Paul Dygert,
Conneaut Lake, Pa.

CANDID CAMERA SHOTS

Home Mission Row (above): Mrs. Jessie Jones and Mr. and Mrs. E. A. Penney beside Simnasho jeep; Mrs. J. M. Heagen, President of the Women's Board, with her Frenchburg son, William, his wife and daughter, Dorothy Ann. The camera failed to catch Mary Ruth, the other daughter, who is behind her mother; Mrs. J. R. Dungee, delegate from Tennessee Presbyterial, Rev. Claude C. Brown and Francis Boyd from Alabama.

Middle: S. Jane Lamont and Willa M. Ramsey, on furlough from India; Boise from the railroad station; A trio of Sudan missionaries — Marguerite M. McClellan, E. Verne Pillow, Eleanor C. Vandevort.

Below: The four missionaries who were awarded the "thirty-year service pin"—Alice M. Grimes, Sarah B. Moloy, Willa M. Ramsey, Theresa I. Brownlee; Mary C. Thompson, soon to return to Egypt.

NAMES A

Mr. and Mrs. Judson W
Rev. and Mrs. Eugene
Dr. and Mrs. Ewing M.
.....3 Sha
Dr. and Mrs. Paul W. J
Dr. and Mrs. N. A. Kr
Rev. and Mrs. John G.
Rev. and Mrs. Paul H.
Mr. Everett W. McCre
Rev. H. A. McGeoch,
Rev. and Mrs. W. A.
Dr. and Mrs. R. T. Mc
*Rev. and Mrs. George
Mr. and Mrs. W. W.
Rev. and Mrs. James
Mr. and Mrs. Robert M
Rev. and Mrs. C. B. W

Dr. and Mrs. E. E. Eld
.....600 Sch
Rev. and Mrs. K. G. F
.....315 Ka
Dr. and Mrs. Orval L.
Mrs. H. A. McGeoch
.....Lake
Dr. and Mrs. H. S. Hu
.....
Dr. and Mrs. Walter J
.....
Dr. and Mrs. John A.
.....1137 E

PUNJ
Rev. and Mrs. L. A.
Dr. and Mrs. J. Mors

PUNJA
Rev. and Mrs. Joseph
Dr. and Mrs. J. D. B
Dr. and Mrs. Norval
Dr. and Mrs. E. V. Cl
Dr. and Mrs. J. B. C
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Rev. and Mrs. John
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Mr. and Mrs. C. A.
Dr. and Mrs. Harris
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Dr. and Mrs. Robert
Dr. and Mrs. John

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Dr. and Mrs. W. C.
.....Wau
Rev. and Mrs. E. H.
.....732 N. El
Mr. and Mrs. Irvin
.....124 W. Comm
Dr. and Mrs. W. H.
.....
Rev. and Mrs. G.
..... % D. A.
Mr. and Mrs. F. A.
.....1

Rev. and Mrs. W.
Dr. and Mrs. J. Lo
#Mr. and Mrs. Pau
#Rev and Mrs. C.
#Mr. and Mrs. La

Dr. and Mrs. Lean
Dr. and Mrs. Robe
#Rev. and Mrs. H
Mr. and Mrs. Cha
Rev. and Mrs. S.

Rev. and Mrs. Ro
Mr. and Mrs. Edw
Rev. and Mrs. K.

Dr. and Mrs. A.
Rev. and Mrs. A.

Dr. and Mrs. R.
Rev. and Mrs. L

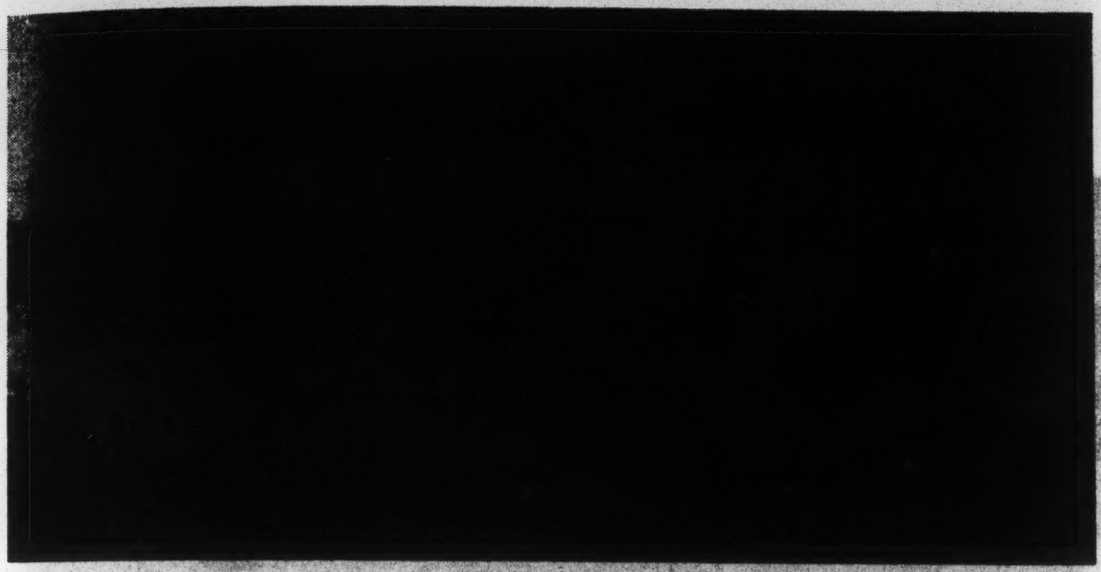
#Rev and Mrs. J
Rev. and Mrs. H
Mr. and Mrs. E.

Courtesy Nampa Chamber of Commerce

Above: Arrowrock Dam in the Boise River, 349 ft. high, is one of the tallest dams in the world. It is one of three major reservoirs supplying water to Boise Valley farms.

Below: Siphon irrigation from a ditch fed from one of the storage reservoirs. When this, or one of the other types of irrigation such as flooding or sprinkling, is applied to this fertile volcanic soil, "the desert blossoms as the rose."

The pictures on these two pages may be helpful with the September Rural study.



Typical Ayrshire herd on a ranch near Nampa. Dairying is Boise Valley's biggest single agricultural activity, supplying milk for Carnation Milk Company's second largest plant. Mild winters make housing of cattle unnecessary, hence the small barn in background.

vesting the world-famous Idaho russet potato.

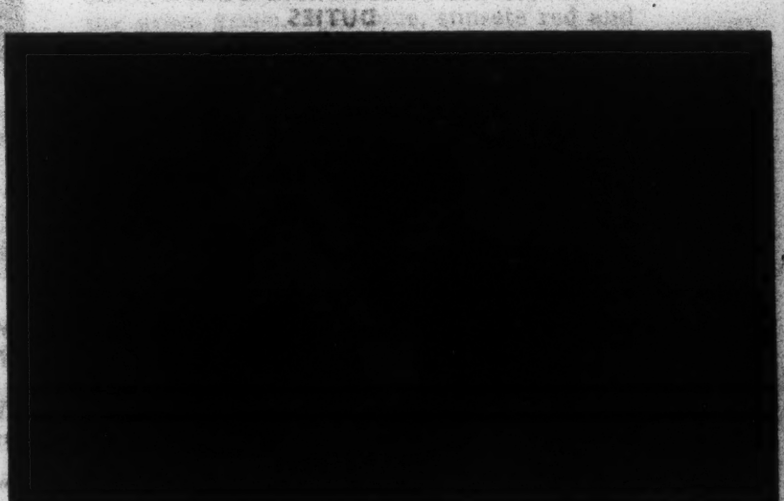
Murray Copenhaver (2nd from left), Bonnie Acres Ranch, displayed his prize-winning Ayrshires at the Western Idaho State Fair at Boise. To his right is Wayne Blankema; G. G. Hopkins and son at other end.

"IN A KERNEL OF CORN"

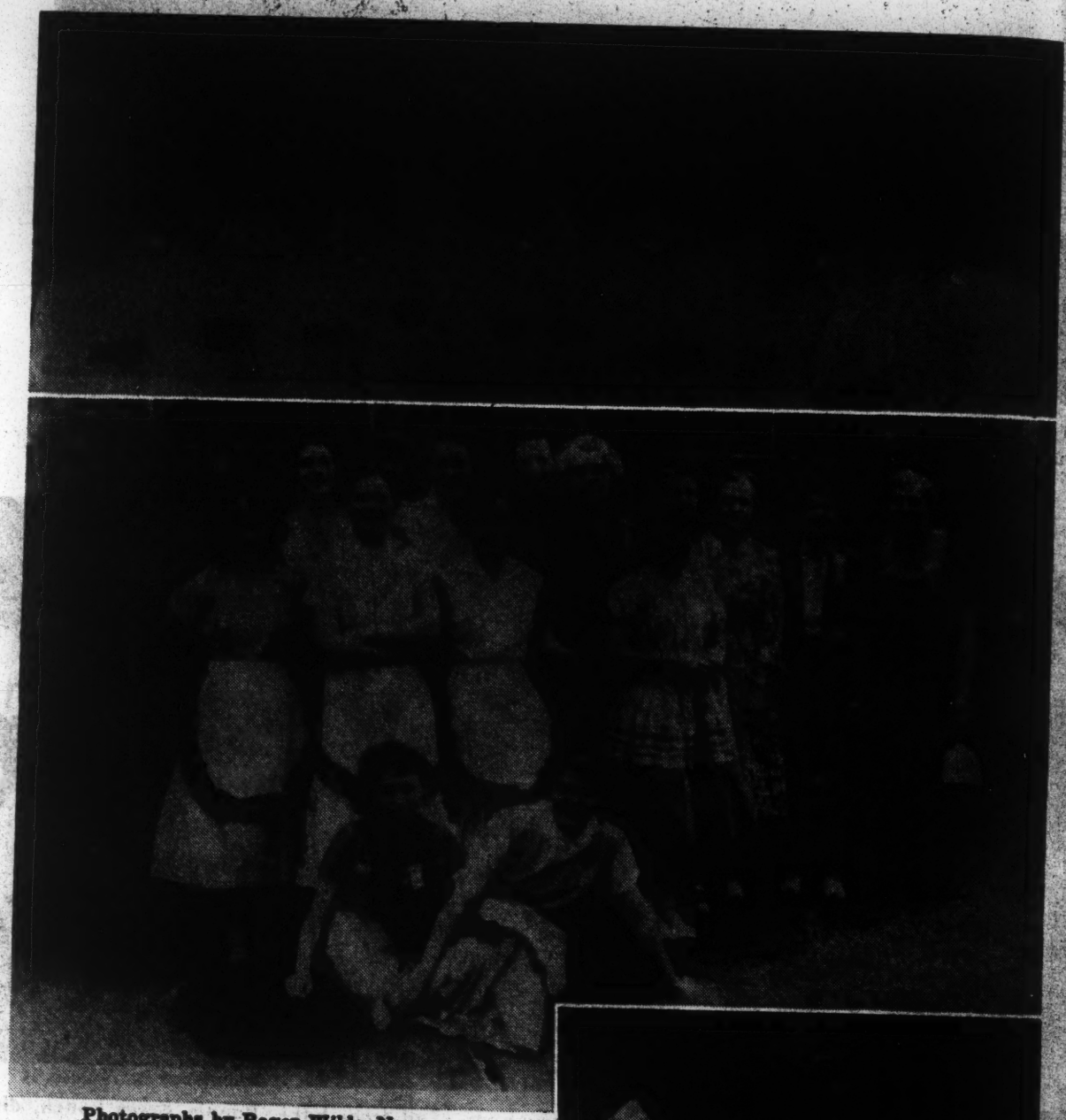
How many bushels are there in a kernel of corn? G. L. Crookham, Jr., President of Crookham Company, Caldwell, Idaho, illustrated thus: "One pound of sweet corn known as P39 came to my care on April 3, 1932. That particular inbred has since entered into an aggregate production of more than 40,000,000 pounds of sweet corn seed. In turn, I have sent small quantities of P39 to Australia and New Zealand where sweet corn growing has become established; and for testing in Egypt, India, Thailand, Lebanon, Bolivia, and Iraq.

"The trial plots in Thailand are near the Bangkok airport. The soil of heavy clay with a water table close to the surface, is ridged by hand in beds 6 to 15 feet wide and the water from adjoining

(*Continued on Page* 700)



85% of hybrid sweet corn seed of America is raised in Boise Valley



Photographs by Roger Wilde, Nampa, Junior at Muskingum College

IDAHOANS PAUSE FROM CONVENTION DUTIES

Junior Choir (Above, L. to R. first row): Mickey Patterson, Nareen Hale, Mava Uzzel, Donna Wilde, Mary Krehbiel, Joy Baumgartner, Carol Harmon, Karen McClintock, Loyd Hochhalter, James Millen. Second row: Mary Lou Levi, Kathleen Hamilton (assistant director), Judith Birket, Carol Sue Carson, Daniel Harmon, Donna Harmon, Charlene Fackeral, Dawn Mills, Carol Hunt, Mrs. Winifred Mills (director).

Some of the waitresses, Morrison Hall dining room (middle picture). Seated: Darlene Pritchett, Tora Hallberg. Second row of four: Maxine Novis; Alice Craig and Margie Carnahan of King Hill; Katherine Turner of Weiser. Third row: Bertha Sonner, Mrs. G. Turner, Mrs. John Warren, Mrs. Ida Alexander and Mrs. G. Boyd of Weiser. Back row: Marlene Novis, Kathy Novis, Lois Tracy, Almeda Coons. (Those not designated are from Nampa).

Four of the six Ethel Colvin Mission Circle Girls who were "Missionary Horizons Gem Collectors" (insert). L. to R.: Dorothy Matthews, Tora Hallberg, Sharon Hower, Freda Hallberg.

Christ For The World

. . . WGMS CONVENTION WORSHIP SERVICES . . .

Compiled by MRS. M. CULVER GORDON, Hawthorne, New Jersey, N. Y. Presbyterial

THAT THEY MAY KNOW

Convention Song: SCW 13, stanza 1.

Introduction: Some day we shall see our Saviour face to face, then we shall know Him, for we shall see Him as He is. (1 Cor. 13:12). Until we meet on that great day, we long to know Him better, here, who gave His life for us, even though it be "in part." Because we please God when we increase in the knowledge of Him, let us begin our meditation with the prayer written to the church at Ephesus, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

At our WGMS Convention in Idaho the six Worship services were headed: "That They May Know." We endeavor to give a small portion of each service that you may have an "echo" Worship service from the Convention.

1. *His Fatherhood*: Jas. 1:17; 2 Cor. 6:17,18.

God is named as Father about 250 times in the Bible, more often by John, the beloved disciple, than by any other writer.

Prayer: *Our Father, we Thy children come to Thee in the name of Thy Son. We bow in worship before Thee; we praise Thy holy name. We thank Thee for Thy greatest gift, Thy Son; for Thy Holy Spirit; Thy Word; for all Thy blessings. We confess our sins unto Thee—forgive us for Jesus' sake. We thank Thee for the myriads of devout worshippers and devoted workers through the centuries who have brought Thy word to us, and for those of the present who are taking it to others. We are thankful for the missionaries among us. May the inspiration and challenge received here make us better citizens. Grant wisdom to leaders of all nations in these times of stress. Holy Spirit, guide our thoughts, guard our words, rule our actions, that what we do here may be to the glory of God. Grant us grace and peace, our God, our Father, and use us to teach others of Thee and of our Saviour, we Thy children ask in the name of our Lord Jesus Christ, Amen.*

Song: SCW 168 "The Lord's Prayer".

2. *His Faithfulness*: Psa. 9:10; 1 Thess. 5:24.

Nowhere in God's word are we admonished to put our faith in man. The scripture says, "They that know thy name, will put their trust in thee." There are many great men in the Bible—Saul, David, Moses, Peter . . . Yet did Jesus say, *Follow man*, or *Follow me?* Man, ignorant of God, is always leaning on the arm of flesh. Only upon conversion do we realize that our guidance must come from Him. How is it with us? Our scripture mentions "knowing" God. Do we know God? From the Catechism we could all answer, "God is a spirit . . . " I want to emphasize:

(a) He is all powerful. Out of darkness, He made light; out of chaos, He made order, out of nothingness, He created life. If He is almighty, then is He not able to help me?

(b) He is perfectly just. Frightening unless we take refuge in the fact that He is also a merciful God.

(c) He is love. (2 Cor. 8:9, 2 Pet. 3:9) As we realize that this great, all-powerful, perfectly just God has sought us out, each one, love is kindled in our hearts, by faith.

The more fully we know God, the more implicitly we trust Him, even when all looks dark. Can we say with Job, "Though he slay me, yet will I trust in him?" He will not forsake you (Heb. 13:5) for great is His faithfulness.

Song: SCW 206.

3. *His Goodness and Mercy*: Psa. 68:19; Luke 6:35; Heb. 4:16; 8:12.

The Church's mission of making known God's goodness, His mercy, all the other facets of His Being, knows no boundaries. It embraces every race and nation, it reaches to the ends of the earth. In this changing world the mission of the Church is forever the same.

The Psalmist sings, "Blessed be the Lord, who daily loadeth us with benefits . . . Look at this world. He has not skimped in making grass green, skies blue, sunsets red and gold. This is our Father's world, and He has in his goodness made it beautiful for us. Christians cannot rest in confidence on the goodness of man. Our trust is in the good God who created a good world, who is powerful enough finally to destroy the evil that men do and redeem them from their sins. There is not so much sin in man as there is goodness in God.

With His goodness we associate God's mercy. Each in linked with the other. In His goodness God supplies every want; in His mercy He forgives sin. His goodness provides; His mercy pardons.

Jesus Christ gives us our true picture of God. God is supremely good, not alone for His showered blessings—but He had the goodness to be merciful to us in that He

*Worship Service Leaders: Mrs. James C. Lewis, Mrs. M. Culver Gordon, Mrs. Glen Winters, Miss Esther Jones, Mrs. Cleon Scott, Miss Frances Simpson. See Minutes 675, ff.

gave us Christ. Though our minds are too small to see and understand God in His entire Person, we are thankful that Jesus, both God and man, can show us the Father in all His Goodness and Mercy, and that this Goodness and Mercy will follow us all the days of our lives.

Song: SCW 63.

4. *His Justice*: Psa. 89:14; 1 John 1:9.

The God of justice is often thought of as harsh, unloving. The human mind does not easily combine love and justice. But in the unfolding of God's justice we find His great love in giving His Son that He might atone for the sins of man. We can meet our God because in His justice He has loved us that we may be forgiven and have life eternal. Someday we shall meet our just and perfect God, face to face. Today as in the days of Moses, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32:4)

We live in a day of injustice. Love is cold, and in our lack of love we have no justice for those about us. But as our love for Christ increases, we find that our love for others is more fair and just. Then we come, in small measure, to realize within ourselves, God's justice.

There is joy in knowing that our God is just and perfect in all He does; that He will be just in accounting our failures and achievements as we seek to serve Him now. Oh, that all might come to know and understand more fully His love, mercy, faithfulness, and justice in a way that shows itself to others, that our God is the perfect, just, loving God for all who will come unto Him.

Song: (*Nampa Junior Choir sang "Praise Ye the Lord." Special music might be used*)

5. *His Guidance*: Psalms 25:5,9.

The words from this Psalm, "Guide me in thy truth," are those of every true-hearted believer. Whatever else we learn from the deep things of God means little unless we believe that He is the same yesterday, today and forever. The truth the Psalmist seeks is the righteousness of God for himself, lest because of temptation he be found among the unrighteous and under the condemnation of a righteous God. This is truth for individuals and nations. God used Babylon to smite sin-filled Israel. So the prophets speak of individuals, "The soul that sinneth, it shall die." Our plea to God must be, "Guide me in thy truth" lest we be found guilty in God's righteous judgment, and perish.

The greatest question in life becomes: How shall I be sure of receiving the guidance of God? Our answer comes from the Psalm," the meek will he guide in justice; and the meek will he teach his way." We become meek by daily renewal of our humble walk with God in prayer. A writer, visiting Mammoth Cave, recounts that in a grotto known as the Cathedral, the guide mounted a rock called "The Pulpit" and said he would preach a sermon. It was, "Keep close to your guide"—practical, for the party learned that if they did not keep close to this guide they would certainly be lost, in the midst of many pits and caverns.

Song: SCW, stanzas 1,2,4,5.

6. *His Presence*: Acts 17:25,28; Isa. 57:15.

In Philippians 3:10 we read, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

At the passover supper Jesus promised his disciples that He would not leave them comfortless, but that He would pray the Father and that the Comforter who is the Holy Spirit would come in His name. We thank God for His Presence with us at this Convention and ask His continued Presence on our return journey. May we more fully know His power in our lives that we may live in accordance to His will and bring others to our Lord.

"Go forth, ye Christian worker
Proclaim His name abroad;
That sinners, far and near, may come
To know the Son of God.
But first of all, yourself, He asks,
That He your life may mold.
Serve Him who saves you by His Grace,
Proclaim His name abroad."

Convention Song: SCW 13, stanzas 2,3.

"IN A KERNEL OF CORN"
(Continued from Page 697)

ditches is splashed on by hand when the corn needs watering. Sweet corn ripens in approximately half the time it takes here and corn can be grown any month of the year. Gardeners make big money selling their crops at 2¢ per ear.

"Usage of sweet corn seed within the United States has been increasing at the rate of 5% for several years. Better growing and marketing methods, superior hybrids, more people and year-around production are the accountable factors.

"I feel humble for the privilege of being a part of this area. The future challenges the best in all of us to be worthy of the heritage that has been ours to receive, tender and pass on. For there are untold benefits in a kernel of corn."

—*Released by Nampa Chamber of Commerce*

WOMEN'S ASSOCIATION OF NORTH AMERICA

Report for the Year 1953

The United Presbyterian Women's Association of North America is deeply grateful to the Women's General Missionary Society for this space in *Missionary Horizons*, providing us opportunity to express to you our appreciation of your continuing interest in our work. The Home for Children, the Home for the Aged, and Columbia Hospital have been operating for many years under United Presbyterian support and administration. The administrating organization is entirely separate from any other unit of the church and without stated income. Throughout the seventy-five years, your personal interest in what is being done has been the source of the funds maintaining this work.

Since each institution opened, approximately 1,700 children have been given a real home, 700 older folks have had a comfortable home, and 726 nurses have been trained for service because the women of our church have considered these services a Christian obligation. Today the work continues, greatly needed and devotedly attended.

You will be interested to know that Columbia Hospital is in the finest physical and service condition in its history; that it is served daily by chaplains, appointed by the Wilkinsburg Ministerial Association; and, that it has the reputation of being an emergency center, due to its location and facilities. In a recent month, 694 emergency cases entered and 105 blood transfusions were given.

The present total of children in our Home is 58. As a result of the generous response to the appeal for funds to build the addition at the Home our children are remaining with us to graduate from high school. The first girl graduate is finishing her freshman year at Westminster College, on a very fine scholarship and working part time. We have a boy graduating this Spring. Nine of the children joined the church during the Easter season, with serious knowledge of what that means.

The family at the Home for the Aged numbers 83 at present. Of these, Emma Dean Anderson, Laura B. Walker, Flora Jameson, Lillian McConnell, and Anna Dinsmore have come to us from long years of service in foreign mission fields. The urgent present need is an adequate infirmary and the Board is seeking funds to make this possible.

Knowing that it is impossible briefly to describe the actual life in our three institutions, we recommend that you make reservations in the Audio-Visual office of the church (209 Ninth Street) for the slides which we have prepared for your use.

Has it been worthwhile? To train children under Christian influence? To provide security at the end of life, in a familiar and desired Christian setting? To offer the resources of Christian compassion to the sick? To do this is the mission of the Association, serving these and you, as you make it possible.

Mrs. Floyd H. Carson, President

WOMEN'S ASSOCIATION OF THE WEST

Report for the Year 1953

The Home of the West in Glendale, California, can report a soul-satisfying 1953.

Our 31 guests, nine of whom are under life care, enjoy morning devotions and weekly church services in the Home on Sunday afternoon. A true Christian atmosphere, beautifully managed by Mrs. Dorothy Shenkel, Home Superintendent, radiates all about the lovely buildings and grounds.

Early spring days were enhanced with a beautiful new rug in the large living-room and offices.

Our second annual Mother's Day offering in the United Presbyterian churches of California brought the Endowment Fund total to $4,687. The interest from this fund will help a retired missionary have a room in the Home.

October's Ingathering Day was warm, but indeed gratifying, as old and new friends visited the Home. The morning prayer meeting was followed by a luncheon served to all on the lawns. The afternoon bazaar is always a great highlight of the year, for women all over the state send in their handiwork of all types. The warm weather kept a few at home, but when the money was counted, $1183 had been taken in for the Home. Many useful gifts were also brought and much appreciated.

November ended with a final decision to go ahead with plans for a new building. It is to house a much-needed, eleven-bed infirmary, a dining room with a capacity of 55, a large kitchen, and nine more guest rooms.

Gayest of all seasons at the Home is the Christmas holidays. Young people come to sing carols. Others bring table decorations and favors. Many send candy, cakes, cookies, and gifts for all.

1953 was a soul-satisfying year only because of the prayers and hard work of those who strive thereby to serve their Lord and Master.

Mrs. Mark S. Roy, Jr.
Corresponding Secretary

Program Suggestions

Three topics are listed for the August program, *WGMS Together Again*:

1. *There Was Worship.* See pp. 699, 700, also Minutes. Several persons might participate—announcer, scripture reader, narrator of meditations, pianist.

2. *There was Inspiration.* Nearby delegate may help, or glean through Minutes for missionary and inspirational addresses, Quiet Hours, etc.

3. *There was Business.* Review of reports, Convention business, etc., by one person, or let each local officer report for her corresponding WGMS Board secretary.

The long train ride enroute home gave delegates opportunity to confer about their anticipated home-society and home-presbyterial reports. Some suggestions shared with the Editor, upon promise no names would be used:

Two delegates are selecting what they consider will be of greatest influence for missions in their particular group, and will present through dramatization or round-table, "to waken up" as one of the speakers said, "our delinquent missionary societies."

Three delegates, working together, plan to report after this fashion: First—account of journey to Nampa, theme, devotional subjects, first day, President's address, candle service; Second—feeding the physical body, account of 2nd and 3rd days; third—movie and tour, Saturday, Sabbath services, trip home, boost for bus load to go to 1955 Convention.

Delegates from one Presbyterial plan report entitled "We've a Story to Tell":

A. *Title*—That They May Know Him.
B. *Setting*—Trip, devotions for Mrs. Fulton, reception at Nampa, NNC entertainment, Nampa U. P. Church, efficient Idaho Presbyterial, tour.
C. *Plot*—How Convention theme was presented through Quiet Hour, worship, missionary messages, candlelight services, presentation of pins.
D. *Conclusion*—Fellowship of delegates and missionaries, making life-long friendships, ideas to pass on and use in Presbyterial, highlights from speeches, Board reports, finances, Magazine, etc., how our Presbyterial compares with others, endeavor to create inspiration for fuller services, and promote next year's Convention.

Another plan: "We went through the Program, dividing it as we went, so that the two of us would each be reporting different things."

Another delegate planned to begin, "Go West, Young Woman, Go West" . . . then follow with account of this great Convention.

Another plans to begin, "I went to the Convention, and I met . . . . " (Impersonated Convention personalities will appear in turn to chat with her about reports, speeches, etc., that each gave.

"I shall ask all members of my Society to bring the June, and July-August *Missionary Horizons* to the meeting. I shall ask pointed questions, citing page numbers, and let who finds first, give brief answer."

"Make printed, numbered list of things I *could* tell," said another, 'then let group call out by number what they want to hear, as long as time permits."

So went the conversation—an indication that well-planned reports will be given by delegates to the 1954 WGMS Convention!

PRAYER CYCLE

For August—4, 30 Days

Undergird your society Thank Offering program with fervent prayer. Pray that the T.O. be bountifully blessed. Pray for a genuine expression of gratitude in your T.O. Pray for an increase in T.O. in each society that the work of God's kingdom may be extended. Pray for God's richest blessing on every gift and giver.

The National Youth Fellowship Convention meets in Long Beach, California, August 18-23. The Rev. Bergen Birdsall, Director of Education of the California Temperance Federation, will conduct four classes in Alcohol Education. Pray that God will so prepare him for this responsibility that the young people will respond and be challenged to abstain from the use of alcoholic beverages.

Pray for our denominational Committee on Temperance Education that they may have God's guidance and wisdom as they carry on this enlarged program, designed to reach all groups of our Church.

Editorials

AFTER SIX YEARS ——

Attending a WGMS Convention is always a rewarding experience. Specific outstanding programs, persons and places characterize each one. In editing page 729 of this issue of *Missionary Horizons*, I note with some surprise that I have just returned from attending my 17th annual WGMS Convention. Each one, in memory, shines with a gem-like brightness all its own. Some meant unique responsibilities and opportunities. All bring memories of distinctive program features, new friendships, the gracious entertainment of devoted local committees. Life will always be richer for these contacts, even as it is for everyone who has had the privilege of attending one or more Conventions.

But Convention 1954 was different—a gem among gems! It was "going out home" after six years!

Anyone who has spent ten years as pastor's wife in any one congregation knows the thrill from seeing again the people whose lives have been closely knit with dwellers in the manse. That was the special personal joy of Convention 1954 in Idaho, the "gem" state. To experience Western hospitality, to renew friendships and meet new friends in the expanding congregation, in the Presbyterial and in the community, to witness the "Gemms" and younger women capably discharging Convention responsibilities entrusted to them by the more mature missionary society workers, even to fail to guess the identity of young people who were children a half-dozen years ago—it was all more wonderful than words can express. It was just "Nampa's cordial way" with *all* of her pastors and their families!

Nampa, without the water that comes from the intricate irrigation system, would be a desert waste, not the lovely spot it is now. The Nampa U.P. Church might be only a cold, formal, indifferent, self-centered institution, without the cohesive Christian ties that have bound its members together since the "missionary" from Nebraska, Rev. Jesse S. Colvin, organized it on a firm foundation almost a half-century ago. With high ideals of Christian stewardship and a sense of mission it is training and nurturing boys and girls in Christian living, and sending forth increasing numbers of young people into Christian vocations at home and across the seas. It was a joy to hear Convention delegates remark about the fine, talented, clean-cut, idealistic boys and girls, men and women, who had worked together to make beautiful and happy the Convention setting.

The familiar campus of the Northwest Nazarene College was an ideal meeting place. Unusual in the record of Convention arrangements was the generosity of this Christian College of another denomination in gratituous donation of the use of splendid buildings and equipment. Not without meaning is the College motto, "Seek Ye First the Kingdom." May it be our motto, too—now and always!

WGMS SHOWER SUBSCRIPTIONS

$1,098.45 in "Treasure Chests" at 70th Annual Convention

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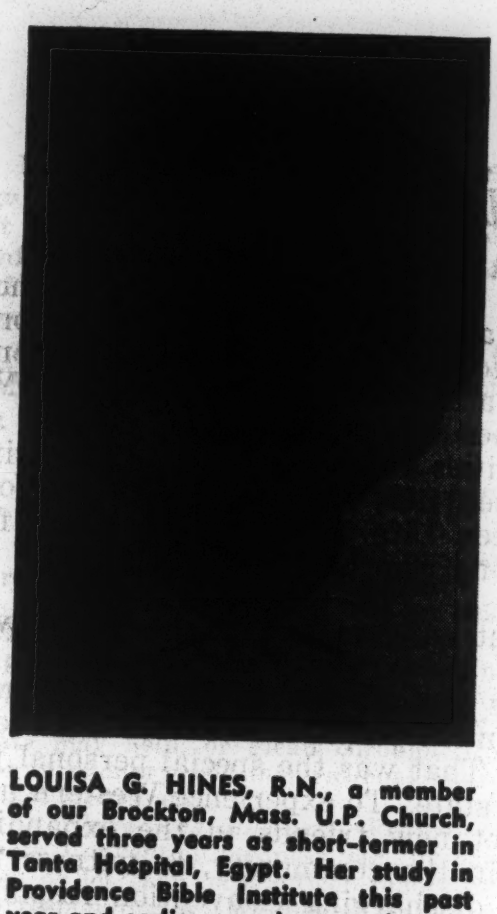

LOUISA G. HINES, R.N., a member of our Brockton, Mass. U.P. Church, served three years as short-termer in Tanta Hospital, Egypt. Her study in Providence Bible Institute this past year and earlier experience and training in obstetrics and surgery at Massachusetts Memorial Hospital have prepared her for career service. She will receive a hearty welcome as she resumes her duties in Tanta Hospital.

MARY L. MARKLEY of the Cadiz, Ohio U.P. Church taught for three years in Ezbekia School for Girls in Cairo. She received her B.S. degree at Muskingum College, majoring in Biology. She has had courses in Ohio State University and at Biblical Seminary. She taught school in the home land since the fall of 1951 but has now been given appointment for career service in the Land of the Nile.

FAITH E. HAMI
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L. KATHERINE JACOBSEN was a short-termer in Girls' College, Egypt. She attended the University of California, received her B.A. in Music at Whitworth College, Spokane, Wash., and took graduate work at Eastman School of Music toward an M.A. degree. She served in the Women's Reserve of the Marine Corps, and as Angeles Mesa Presbyterian Church Sec'y. She goes to Egypt for career service.

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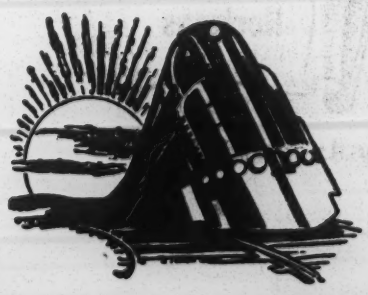

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NORMA LEE SQUIRES of the First U.P. Church, Seattle, Wash., served a short-term at the American College for Girls in Cairo, Egypt. She was reared in the Nampa, Idaho congregation and received her Bachelor of Music degree from Northwest Nazarene College of Nampa. She taught English and Public School Music the past three years in USA. Miss Squires returns to Egypt as career missionary.

GENE A. PURDY, a member of the Southfield U.P. Church, a successful teacher in Ezel, Ky., for the last five years, has been appointed a career educational missionary to Pakistan. Miss Purdy attended Muskingum College, Michigan State Normal College where she received the B.S. degree in Education, and classes in University of Michigan Graduate School. She has been active in Youth Work.

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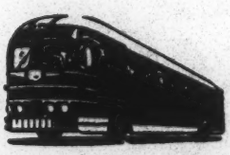

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...ion to Convention 1954

BEVERLY J. DAY, a 1950 Muskingum graduate with her Major in Bible and Minors in Music and English, has for some months taken courses in Education at Boston University. Her earlier service as short-term teacher in the Atbara schools proved very acceptable to the Mission and she will now return to the North Sudan for career service, representing the Providence, R. I. U.P. Church.

SEPTEMBER SUPPLEMENT

RURAL HIGHWAYS AND BYWAYS

In a lovely rural setting this church has served well the Sycamore, Ohio, community. An addition was built to it several years ago.

A COUNTRY CHURCH

No stained-glass windows hide the world from view,
And it is well. The world is lovely there,
Beyond clear panes, where branch-scrolled skies look through,
And fields and hills, in morning hours of prayer.
God spent His youth with field and hill and tree,
And Christ grew up in rural Galilee—Violet Alleyn Story.

CHRIST FOR THE WORLD
WORSHIP SERVICE

By MRS. VIRGIL M. COSBY, Cleveland, Ohio

CHRIST, THE TREE OF LIFE
(Rev. 2:7)

Song-of-the-Month: "Praise Waits for Thee in Zion." SCW 301.

Scripture: Isa. 35:1-2; Psa. 23; Luke 14:23.

Meditation: Our scripture suggests a solitary place with no verdure, in contrast to the glory of Lebanon and the beauty of Carmel and Sharon. Carmel was emblematic of beauty as Lebanon was of majesty and as Sharon was of fertility. This refers to all places that might properly be called a moral wilderness or spiritual desert in contrast to the blessings and changes produced in human hearts by the Gospel.

The glory or ornament of Lebanon was its cedars. In thinking of the beauty or glory of the stately cedars we are reminded of another tree with which no other tree can be compared. In the perfect paradise of God there is a tree of life (Rev. 2:7). We believe Christ is that tree of life whose leaves are for the healing of the nations. (Rev. 22:2).

Oh, that the nations of the world today knew of the healing power of Jesus Christ, the Tree of Life. We have the promise that if we humble ourselves and pray and seek God's face, and turn from our wicked ways, he will hear and will forgive, and will heal our land. (II Chron. 7:14).

We are told that every bit of the palm-tree from its root to its fruit, is useful. So it is with Christ, the Tree of Life. There is nothing in Him that we could afford to do without. There is nothing about Christ that is extraneous or superfluous. We can put Him to use in every part, in every relationship.

A tree of life is for food. Jesus Christ is the food of His people—what satisfying food! He is food, needed for all the wants of the soul. Some tropical trees if tapped will

yield liquid as sweet and rich as milk. The maple, when tapped, gives us of its sweetness too. Christ, the Tree of Life, gives the water of life without money and without price.

Christ, the Tree of Life, is a shelter from the storm. He gives shelter when trouble comes. He comforts and gives peace if we draw near to Him. He is "our refuge and strength, a very present help in trouble."

To secure the fruit of the Tree of Life we must have faith and trust. We must believe that Christ can help us in every area of life and truly can give us spiritual food but also healing medicine for our souls. There is more—we must shake the tree by prayer. "Seek ye the Lord while He may be found; call ye upon Him while He is near!" "Pray without ceasing."

If we desire goodness and mercy to follow us all the days of our life and if we long to dwell in the house of the Lord forever we must partake of the fruit of the Tree of Life. When we do this and know its healing power and rejoice in the spiritual food and shelter, we will be compelled to answer the command to go out into the highways and hedges and bring people to a knowledge of Christ, the Saviour. Perhaps that is the answer to our question of why missionaries go to difficult places. They have tasted and found that the Lord is good. They are having a part in transforming a wilderness into the glory of a Lebanon.

Closing Prayer.

"LET ME WALK IN THE FIELDS"

By FANNIE BRADFORD, Cool Valley, Illinois

HOW thankful I am for the Bible characters who loved the out-of-doors! Moses said, (Deut. 8:7,8.) "For the Lord

your God is bringing you into a good land, a land of brooks of water, of fountains and springs, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey." (RSV)

How we love to follow David as he compares the good man to a tree planted by streams of water; as he thrills to the moon and stars; as he leads us beside the still waters.

Perhaps Solomon, in the midst of his magnificence, longed for the growing things. (I Kings 4:33) "He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall." (RSV)

I am glad that Jesus was a man of the out-of-doors, that He said, "Consider the lilies how they grow," that He challenges our faith—(Matt. 6:30) "But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith." (RSV)

How many of our enduring memories are of fields and by-ways! One of the happiest memories of my childhood is of a Sabbath afternoon walk when the wild roses and catalpa trees were in bloom.

Another vivid memory is of a sunny Sabbath day when we rode donkeys along the canal banks of Upper Egypt and through the ripening wheat fields to a humble village church where the Rev. W. H. Reed lifted our hearts in worship.

Memory turns again to the Sobat River and the unadorned Shullas leaping across the plain, putting on their shoulder cloths as they ran toward the church for morning prayers.

When we need renewal we turn to the fields and our strength is renewed like the eagle's. What a pleasure as we drive through the country to see the prosperous-looking, well-kept country churches. God seems very near in some of them. God bless the men and women who are serving them so loyally.

"I know a simple country church
That hugs a leaf-lined lane.
It boasts no spire; no vested choir
Joins with the organ strain.

There's just a country parson, too,
Apostle's counterpart;
No notes he seeks; he always speaks
His sermons from the heart.

It's peopled with the gentle folk
Who come to kneel and pray;
There is no plush—just reverent hush
'Neath sunshine's overlay.

Yes, just a humble country church
With altar simply dressed,
But this I know, at vesper's glow
God stops in there to rest.

Gertrude M. Johnson

Let us make Mrs. Peter Marshall's prayer our own:

"Father, the heavens do declare Thy glory,
the earth Thy love.
For the peace and hush of the forests;
the vastness of the sea;
the grandeur of the mountains;
the delicate beauty of the flowers,
we thank Thee, Amen."

PRAYER CYCLE

For September—2, 10, 14 Days

Pray that the religious education program which Miss Agnes Bond conducted during the summer among the Choctaw Indians in the vicinity of Millerton, Okla., may be far-reaching in results.

Give thanks to God for the faithful patience and effective years of service of the Rev. and Mrs. H. W. Gordon among the Cherokee Indians of Stilwell, Okla. Pray that the newly appointed missionary to the Cherokee Mission, Mr. and Mrs. Leslie Smith, may be given encouragement, understanding and divine guidance as they undertake this challenging work among the Cherokees.

PROGRAM SUGGESTIONS

Brief articles may guide thinking on "Rural Highways and Byways."

Supplement Topic 1 by asking each to give rural impression or memory.

Supplement Topic 2 by adding the film "On Common Ground." 28 min. $6 rental from Audio-Visual Dept. Write to Agricultural Missions, Inc., 156 Fifth Ave., N. Y. 10, for priced & unpriced materials. Ask for sample "Rural Missions," an 8p. quarterly magazine. *The Christian Mission Among Rrual People*, 210 pp., $1.50, is excellent book. Write to U. P. Book store for 96p. *One Foot on the Land*, by Felton, stories of 16 successful rural churches.

For Topic 3, playlet, p.720, good for S.S. or WMS, to advertise Ingathering. Use Pageant, p. 721, at Ingathering.

MINISTERING TO RURAL AREAS

. . . Egypt

By MRS. E. M. BAILEY, Cairo, Egypt

RURAL AREAS—Those words bring before one, the hundreds of villages large and small dotted all through the narrow Valley of the Nile. Villages teeming with life, narrow streets filled with animals and people, children, chickens and ducks, dodge the feet of man and beast. The vendor crying his wares to prospective buyers on balconies as goods and money are exchanged by means of a basket let down by a rope. Bargaining, gossiping, quarrelling, lengthy salutations by casual passersby. These and many other scenes come to mind as one thinks of rural areas in Egypt.

People too many and too few is the cry in every direction. Too many to feed—too little food; too many to house—too few houses, or money to build; too many sick—not enough doctors; too many to be taught—too few to teach; and how one's heart aches for the poor and needy of this land. The phrase in the Gospel, written of Christ, comes often to mind, "He had compassion on the multitude."

The mode of living for the multitudes in the villages is little different from that when Christ lived on earth, though conditions are changing, with the land reform bills of the new government. Radios run on batteries help bridge the gulf between the city and the village; bus and taxi travel has replaced the humble donkey or the cantankerous camel. Still on every side there is a crying need, both physical and spiritual.

Living in Middle Egypt, and spending most Sundays in the villages, one was almost overwhelmed at the immensity of the unfinished task of evangelization. Let me briefly describe one Easter Sunday morning. We had two Egyptian guests staying with us. Soon after breakfast we set out for a village about ten miles away—services are scheduled early in this land. But when we arrived at the church, because the pastor was away the doors had not been opened. However, a key was quickly produced, and two men of the congregation appeared and suggested we walk through the village and invite the people to church. One elder took my husband and they went in one direction while the other came with me and my two guests. A foreign woman in the village is a strange sight and quickly collects curious children, so as we passed along we were quite a cavalcade. We invited all whom we met, and received courteous but evasive answers from all. Some were baking, some washing, a camel was having his coat clipped in the street, a butcher had hung up his meat on a hook suspended from a tripod and was ready for business, men were preparing to go to the fields, children leading cows and buffalo to be tethered in the fields, sheep and goats and children all busy as every day, and so little heed to the glorious news "The Lord has risen." Back at the church some had gathered, enough to start the service. The church had a rough wooden partition dividing the men from the women, a platform and pulpit devoid of all paint, unglazed windows and a mud floor and a few wooden benches for the women. When those were filled the remainder sat on the floor where they are really more comfortable. To our western ears, the rendering of the hymns was not musical, but the congregation surely made a joyful noise unto the Lord. The subject for the sermon was "Who Shall Roll Away the Stone."

Instead of listening to the message my mind wandered to those around me, and I thought of the stones that only Christ could roll away from the hearts and minds of the villagers:

Superstition, which is hard to overcome. Near me was a mother with her babe. From the forelock of the child hung a blue bead and the mother put much faith in the ability of that bead to protect her child from evil.

Age-old customs. A child suffering from measles must not have its nails cut during the illness or it will die and it must likewise be wrapped in red.

Poverty. How can the stone of poverty be rolled away from Egypt's millions. These are a few of the stones that the rural missionary finds hard to roll away, to make room for the purifying influence of the Christian religion.

One of the most satisfying pieces of missionary work that I ever undertook, was that of teaching a class of village girls of marriageable age. Sixteen was the limit of the class and had I had help I could have had many times that number. As one by one they dropped out to be married, there were always those waiting to join the class. They learned to read by the Laubach method, "each one teach one," and as one learned a little she helped her friend. One has to see, in order to appreciate the joy that comes to one who has never read, when haltingly familiar passages from the

Word of God are read. We baked simple things, made our own clothes and those for children, washed clothes, bathed and fed babies and learned the things a young mother needs to know. In visiting this village one finds evidence of lessons well learned—in better kept houses, and babies in better health, although many of these girls are taken to their husbands' hovels where they are ruled by their mothers-in-law.

One prays that the lessons learned will carry over to the time when in turn they become mother-in-law. Ministering in rural areas is a privilege and a soul-satisfying experience.

. . . Egypt

By E. M. BAILEY, Ph.D., Cairo, Egypt

NOT many years ago one attempting a new development in education among the villages of Egypt was confronted on all sides with the remark, "Why bother with them, they are just donkeys, they cannot learn." This was the attitude of the fortunate few and had been for generations. The land owners, the educated, the political and social leaders and professional men looked down upon the peasants, the "fellahin," as little better than the animals. Virtual serfs, they spent their lives in toil for their masters and got in return little if any more than the animals with which they worked.

Living without light or roads, or medical attention, having no education except that of daily living within the limited village circle, with bodies racked by disease produced from impure water and inadequate food, with an incredibly high birth rate to make up for an equally high death rate, especially among the children, life was indeed a precarious adventure for the Egyptian peasant. Men with university degrees from Oxford and Cambridge opposed even elementary schooling for the "fellahin" because they said "it will make them discontented with their lot."

During the 100 years which the American Mission has been privileged to watch the development of Egypt there have come great changes. The "Century of the Common Man" has dawned in Egypt even as in other areas of the world, and there is today an increasing awareness of the peasant as a man, as a citizen, as a force in the state, and as an individual with inherent rights.

These changes have come as a result of the play of many forces upon the land. It is to the shame of the Christian Church that it has not always been to the fore in the battle to free men's minds from the ignorance which bound them and the economic conditions which made them only producers for others. The leaven of the Gospel of Christ has had its influence, and perhaps to it is due more than we are aware, even though men of the Church, Christian landowners, and ministers of the Gospel have not always comprehended that their gospel was a message of freedom to the whole of man's life. A basic philosophy which looks upon each man as an immortal soul, for whom Christ died, cannot but lead eventually to the growth of a program of education and advance along lines of social and economic status which revolutionizes the rural areas as well as the urban.

This slowness of men to comprehend the full meaning of the gospel is not to be wondered at, for those who lived closest to the Master when upon earth failed to understand. His message and his gospel is so revolutionary and so far beyond the comprehension of the natural man that only through the centuries has it come to turn the world upside down as he promised them it would do.

One hundred years ago, when the American Mission entered the country, there was still much of a feeling that each man was born into the world in the condition which the Lord meant him to occupy. The opening of the Bible in the village, and the opening of schools in those same villages that men and women, boys and girls might read and understand for themselves, produced a revolution far greater than was the intent of those early pioneers. To many a village boy the little school in connection with the Evangelical Church was an open door to greater opportunity and wider service, a door to greater usefulness and at the same time a door to better living, greater economic competence, increased comfort and social standing in the eyes of his fellows. It was a ministering to the rural area, but not perhaps a method of the greatest usefulness to the area itself since the boy who benefited by the school went away to the city. The village school was a door of escape from the village rather than a means of service to the village. Some of the students of course stayed in the village, many of them, perhaps most of them, but they did not stay with wider vision of the possibilities

of life in the village but with somewhat disgruntled attitudes toward the place since for some reason the fates had not been kind to them and had not allowed them to escape as their fellows.

With the passing of the years has come a new concept of education, not as a ladder of escape from the conditions which cramp men's souls, but as a tool by which those conditions may be altered. The conception of the "fellah" as a donkey has given way to that of him as a man with all of the rights of a human being, rights to health, adequate food, decent housing, education, and knowledge of the world outside his village. The discontent with the village, stirred up by education, which could be cured only by escape from the village, is being replaced by an ideal of decent life in the village itself. Light, pure water, medical care, communications, etc., are now being provided by a government made up of men who would stoutly deny that they have been influenced by Christian ideals. Yet somehow these basically Christian concepts have crept into their thinking. In the case of some of them it has no doubt been due in some measure at least to their contacts with a mission or Christian school. Seed dropped in their minds in childhood has born fruit after many years.

The effort to teach villagers better ways of living and doing is not always met with the ready response that one might think would be the case. The peasant has had centuries of contacts with the world through men who were out to "do" him and he has developed a suspicion of all who come to him, no matter how plausible the story they may tell.

An experience which I had some years ago illustrates this feeling perhaps better than I can tell it. In the early days of the Laubach work in Egypt, after his first visit and the earliest efforts at lessons, I had begun to work in a village not far from Minia where we lived. I had a group of men coming each evening to study and several of them were making excellent progress. Then suddenly one of the most promising stopped. I hunted him up and asked the reason but was met with the evasive reply that he was too busy. I knew that that was not the story but could get no more. After several weeks and a bit of pushing on my part the evangelist in the village got and gave the man's reason. He said, "This man said to himself, 'Why is Mr. Bailey coming out here every evening to teach me to read? What is he going to get out of it?' "

Egyptian Toilers in the Field

Then because he could see no reason for the interest in his ability to read which I was showing, and being fearful of getting hooked in the end on some snag he could not anticipate he dropped the whole thing.

That attitude of suspicion is brought by the peasant to all suggestions for his betterment. He has so little, and has had so little, and has so great a fear that if he lets go of what he does have the promised future will turn to be only a dream. He hesitates. So the approach to the rural area must be by way of demonstration. It must be made with infinite patience, it must be made without any suggestion that he is being pushed or crowded. Pure water in the villages is often objected to and fences put up by the government to prevent the women from filling their water jars at the canal are pulled apart at night that they may secure the more desirable, though dirty and contaminated water which the canal contains. However, if no effort is made to compel them to use the well water, but a good well provided in a convenient spot and the pump kept in condition, it will be only a few months till all the women are using the clean water. This is especially true if the trip to the well is a shorter haul than to the canal. The few brave souls who try it report that the dire effects promised by the superstitious fears are only imaginary and others join their ranks. Soon all are benefiting by the fact that their drinking water does not give them daily doses of various disease germs.

While the peasant is conservative, suspicious and ignorant, he is also human and

friendly. He appreciates kindness and when he is once convinced that you are not out to do him in some strange and mysterious way he is willing to listen. When he finds that he actually can learn to read he is willing to make the effort and is eternally grateful to those who have opened up to him the door of the world in the printed page. He is anxious for better things and takes them eagerly once he is convinced they are better.

In the stirrings of a new day in rural Egypt the Church is now making her contributions. The better things of the spirit cannot be left out or the advance will be one-sided and incomplete. So the Church is beginning to preach a gospel that includes the whole of life, that abundant life, which Christ came to proclaim for all of mankind.

. . . Ethiopia

By MRS. RUTH L. WALKER,
Ghimeera, Ethiopia

THEY come on foot, barefoot, to watch the miracle of the water being pumped up by the ram from the stream under the hill to the large tank; they come to see their reflections for the first time in the windows of the mission house; they come to listen to the strange words the children are singing, some of whom actually read the words from books; they peep through the fences to see the new kinds of vegetables these strangers grow; they fill the little chapel to see the "cinema" as the presentation of religious slides is called; they are a friendly people, these folk of the southwest, and their curiosity is our opportunity.

Travel in this area is difficult and for the majority of these people, means not more than a few miles from home. A market place ten miles away may have been the limit of their travels. A simple little grass house, bough and leaves for a bed, a clay pot, a gourd and a water skin, a cow or two and a few chickens, not much clothing in the warm, low-lying valleys—this is their uncomplicated way of life now, as it has been for centuries.

As recently as a year ago a piece of cloth or a simple muslin garment was not easily come by. The blue beads which were used for trading could be strung on strings and worn around the neck—pockets were not necessary. About a year ago the Air Lines encouraged the local officials to level off the one flat spot for many miles around so that they could make landings, and what was more important, be able to take off and rise above the surrounding mountains. This grass air strip has proved profitable to the Air Lines and a boon to the Mission which had already begun clearing the land and erecting temporary buildings on the Gacheb River, eight miles away.

Shops soon began to spring up in the village of Mezan Taffari, half way between the air strip and the Mission. The gardener now spends a week's wages for a bright sweater or a jaunty cap; his sister or wife wears a dress of shining artificial silk which can be had more cheaply than a home-spun cotton one. The blue glass beads have given way to copper 5, 10 and 25 cent pieces, and paper money can now be used when buying in the shops; the isolation of the American Mission on the Gacheb is at an end it seems.

While one crew was clearing the brush from the chosen mission site and digging the channel for the ram, another crew was in the forest sixteen miles away "logging." The jeep furnished power for a small saw mill and the task of cutting down the trees and sawing up the lumber finally was brought to an end by the heavy rains which made transport impossible. Some of the materials had been brought in over the 125 miles of impossible roads but now the planes are able not only to cut down the time but also the expense of procuring building materials.

A temporary waiting room for patients during the morning hours of the week and for church services on the Lord's Day had no sooner been erected than the need for school had to be met. Some of the workmen wanted to learn to read; a few small children in the neighborhood were gathered together and school began. The alphabet and portions of Scripture were the first text books. A workman who knew how to read and who could speak some Amharic was their first teacher.

A few months later a trained teacher was employed and a supply of books and equipment brought in by plane, and school began in earnest. Tall, husky full-grown Ghimeera young men sat in the alphabet class with a five-year-old child of Wallamo origin; the cook and the gardener and the clinic helper persuaded their sisters to come to try to learn to read; workmen who had married women of the area were willing that their wives come to school a half day and in this way we soon filled the temporary school building which now seemed a necessity. But our building was far too

temporary; a high wind carried it away and we then set up school on the house veranda where we shall remain until the time comes for the building of a permanent school plant. The Mission in Ghimeera is close to the border of Kaffa so that not a few of the pupils are Kaffa-speaking. In addition to Ghimeera, Kaffa and Wallamo, there are representatives also of the Majî and Galla races, who with their Galla and American teachers have the Amharic language in common.

Those first days were days of adjustment for both teacher and pupil. One twelve-year-old girl would reply when asked to name a letter of the alphabet, "Ask her," pointing to her seat-made, "she knows." All that mattered was that this insistent teacher got an answer to her question—that the repetition was for her benefit didn't occur to her. A year later we find her taking her turn reading from the Scriptures, and going ahead of this seat-mate in her ability to solve arithmetic sums. It is still difficult for her to twist her tongue around the Amharic words but she is trying and has earned her reward as one who learned the Ten Commandments recently. Five of the six young women who came to school that first term learned the alphabet and are continuing to try to learn to read in their homes. It is beginning to become "the thing" to go to school and there is a fine outlook for the future of an educational institution on the Gacheb.

From among the workmen and the older boys and girls attending school, a group has been attending classes looking toward baptism and church membership. The pagan practices have a strong hold upon these folk and the Christian way of life is not going to be easy in this area where so few are professing Christians. But we are encouraged to believe that these first fruits have been led of the Spirit to their confession of belief in Christ and we know He is able to keep them from turning back into paganism.

We haven't won over all the neighbors to the value of education. A group of a dozen or so small shepherds play along the banks of the river below the Mission and in spite of invitations to come to school and services, they refuse. Their reply to one of the larger boys who in passing invited them to come to school, was, "What, do you want us to become clerks?" The free life of the shepherd appeals more to them and on a hot day one can look down on the swimming hole and see part of the reason for their preference.

With Mission buildings going up as fast as lumber can be provided, and a hydro-electric plant being installed on the Gacheb to furnish power and light, we are ready for volunteers for medical work in Ghimeera to round out our staff. A life dedicated to medical service in Ghimeera can be the most interesting and soul-satisfying career any young man or woman could choose. Which of you who read of this newest of Mission stations in Ethiopia is going to hear the call which is certainly going out to the youth of The United Presbyterian Church? Upon your response depends the future of this Mission on the Gacheb.

"Future Farmers" of Ethiopia are proud of their Flock

"Love never asks how much must I do, but how much can I do?"
—*From WGMS NEWS, June* 11, 1954, *Nampa Convention*

. . . South Sudan

By CHARLES E. JORDAN, Akobo, South Sudan

ACCORDING to the definition given by the United States Government, most of Sudan would be considered rural, and truly it is. We can just begin to see specialization starting, and that goes along with the building of cities. Heretofore, almost all of the people, even though engaged in some craft or business, raised their own food and made their own belongings. As cities grow and more people have work which does not produce food and other materials directly, the farming people must change too, or they will not be able to supply enough food for everyone. During this period when people are changing from their old ways of life to the new, they need more than ever some friendly counsel and guidance.

As the old way of life is broken down, many customs and controls that are held by the older people are scorned by the young. This causes a division and often a breakdown of authority and antagonism between groups.

There are many good things in the old customs, such as respect for elders, and tribal laws, as well as bad things. It is advisable that we try to help the Sudanese keep these good parts instead of letting all old ways break down together.

The cities can do their part during this time of building hostels and operating clubs and Christian groups where the young people have the right kind of fellowship when they go there to work.

The country people can be helped in many ways also.

Since most of the educated people go to towns or cities to work, it still leaves the rural areas almost entirely illiterate. Literacy for adults, therefore, is one of the best ways in which we can help. The people who are trained in the adult classes are usually those who are settled in their lives and occupations, and are not likely to leave them. Without being literate the people are shut off from progress and development in most other areas, but when a person can read there is opened up to him the Bible, ways of improvement in farming and in his home construction and furnishing, ways to healthier living, and news of the happenings in his country.

As soon as a person is able to read, he wants new things to read, and unless they are available, his reading and his knowledge will not go far. We are happy that we now have Reverend and Mrs. A. C. Wilson and our print shop and book store for the South Sudan. We are all kept busy supplying things for them to print, and they are kept busy printing them. The power of the press has not been overemphasized. It is important to keep available to the people plenty of the right kind of literature at all times.

In addition to the printing press, nearly every station has a mimeograph for printing newsletters in vernacular, and all sorts of booklets for the school and the church. In the past all the school books came through the mimeograph machines.

Nasir is now the real center of our medical work. It is hoped it will not end in treating the sick, but will be a place for training medical personnel who can spread through all the land, reaching all the rural areas that the missionaries could not hope to reach. Child care, public health education and personal sanitation can all be taught through the medical work and by way of the press. Meanwhile, all our stations continue to bind the wounds, heal the sick, and minister to the souls of the people who come to them.

Although most of the educated boys are now going to the cities for work, it is still those who have gone through the schools who will have to do the bulk of the teaching of others. As teaching and clerical positions become filled, more of the boys will return to their homes and the land.

At Akobo we are trying to help the people improve their farming by introducing new crops, better livestock and poultry, better land practices, and improvements in machinery and methods. This is necessary to produce the food for those in the cities and to produce more healthful food for those on the farms. It is hoped in this work that men can be trained who will go back to their villages and set up demonstration farms for showing those who cannot read or do not believe what they hear and read.

From each station some evangelists are trained who travel around the community preaching and helping to build village churches. At Mundri, the divinity school is preparing Sudanese pastors and evangelists to work in their villages, as school chaplains and as teachers.

The hope of the Southern Sudanese rural people therefore rests in the literature, education, medical, agricultural and pastoral training that they can get from the missions, the government, or any other organization that is willing to help them, and of course their own willingness to help themselves. May God be with us all.

. . . North Sudan

By MISS UNA COIE, Gedaref, The Sudan

GEDAREF district is often called the Bread Basket of the Sudan for it is the heart of the kaffir corn-growing section of the North Sudan. It is a district of vast distances and of notably bad roads.

There is a section of the district where the scheme of mechanized planting is being worked out by the Government. Here tractors, bulldozers and other machines are used. Here has been done some slight road improvement. Here too is the cotton gin.

Many of the farmers of the district have their own small farms but live on the farms only during the planting and harvesting seasons. Some of them have very modest little shops where they work through the remainder of the year. The farmers who move their families to the farm, present a problem to the schools from the standpoint of fees and absence from classes for a prolonged period.

Aside from the one railway line which stretches from Sennar to Kassala, its towns and villages are accessible only by means of the large three-ton lorries which ply back and forth from Gedaref town to various smaller towns, or by camel caravans.

These lorries are piled high with sacks of grain, sesame, charcoal, onions, pumpkins or some other commodity with possibly one or two passengers in the seat with the driver and several others perched on the top of the load of merchandise. Sometimes they may bring a sick woman from as much as sixty miles away to the nearest hospital in Gedaref. And even on occasion they may carry the missionary and his assistants with their battery and screen for showing pictures in a village.

When the village is entered they do not actually do as Jesus told His disciples to do, "enquire who is worthy and there abide." First, they seek the home of the headman and discover that they have passed his house. On retracing their steps they find no one who seems to be able to direct them to the home. However, they had taken my car boy, who is an Ethiopian and by sending him on ahead they were able to locate the house. The villagers reason that "No white person ever comes unless he is from the Government and wants taxes or has some complaint."

Most of these meetings are held in the home of some so-called Ethiopian Christian. I have said they were "so-called" Christians because of the dense darkness of ignorance in which they are and because, while they cling to the name Christian and in many instances have a wooden cross erected on top of their grass huts, yet know nothing of the meaning of the Cross.

In one home which the evangelist visited, he found a calendar on which was a Christian scene. When he inquired if they knew what that represented, they told him it was just a picture. However, it gave him the opportunity to bring the message of Christ to them. With many it is the first time they have heard the Gospel message.

There is an abundance of marrisa (native beer) drinking and sometimes the service has been disturbed by the presence of an overjoyed participant. On other occasions the drums of dancers have abruptly stopped by the entrance of the evangelist.

Often the portable victrola is taken along to these homes as we have several records in Ethiopian. The playing of the victrola may be accompanied by a fodder-munching cow or donkey just outside the cornstalk fence. The speaker need not be startled by the moo of a cow in his ear during the message.

Not always is the meeting held in an Ethiopian home. Where there is found a small group of Egyptian Copts or even Greeks or Armenians, they will be gathered together for a little service. That "the field is the world" is nowhere more true than in the Gedaref rural district.

We are told to "sow beside all waters" and so our message is not confined to those bearing the name of Christian. Wherever we can get into non-Christian homes, we give the message there as well. The Muslim homes cannot be reached through a public meeting although there have been those who attended the service in a Christian home. It is week-by-week teaching of women in the home and giving *The Message* with reading lesson that counts.

We teach the mother and daughters of one of the chiefs of a main tribe in this part of the Sudan. He is a district officer and also a representative in the new parliament of the Sudan. They have always been receptive to the message and many times have thanked us for what we have done for them. Recently the mother said to me, at the time of the Khartoum riots the day parliament was to have been officially opened, "What a terrible thing for them to do—with all those visitors present from other countries! What will they think of the Sudan?"

There are many encouragements, also disappointments. We are reminded of Acts 28:24: "And some believed the things which were spoken and some believed not."

. . . The United States

By GEORGE KERR, D.D., Town and Country Secretary, U. P. Board of American Missions

THE EARLY history of our nation cannot be written without the records of the rural churches.

The first communion service in America was held at Junkin's tent in the beautiful Cumberland valley. Some 200 years ago the Rev. John Cuthbertson gathered the early settlers and their families together and in a grove of trees the first observance of the Lord's Supper was held.

The 95th General Assembly, meeting in the historic Big Spring Church at Newville, Pa., on Sabbath, heard some of the history of the pioneer missionary and the churches to which he ministered. Later in the day in the large tent they observed the 200th anniversary of the first communion.

Just last week the congregation at Guinston observed their bi-sesqui-centennial where they now worship in their third building. The original stone church with the high pulpit and the precentor's desk is still standing and should be restored because of its historic interest. Moderator Samuel Weir completed a busy year of activity by bringing the anniversary message to this, our oldest congregation.

The early beginnings of our beloved church can also be traced to Barnett, Vermont. A stone in the cemetery marks the grave of Pastor Dinwiddie who was also the representative of the Scottish land company. As a town official and a farmer he was a power for good in the community. The old manse which he built from native timber is still standing. In the basement is the secret room which was used as the last station before Canada and freedom for many a slave who had gotten this far north on the "Underground Railroad." To this church as many as a thousand people would come on the Sabbath for two long services. They traveled by canoe on the Connecticut River, on horseback over the mountains or on foot along the Indian trails. Today less than a hundred members remain of what was once a very large congregation. Here the young people of Vermont Presbytery gather at the Green Mountain Camp each summer.

Not far away is the church at Ryegate Corners where 20 work campers renovated a fine old building which still serves a rural community. This is the home church of Dr. Robert Gibson, president of Monmouth College.

Across Lake Champlain is the church at Putnam Station, N. Y., which also was improved by a work-camp group two summers ago. This is the home church of Dr. H. Ray Shear who as a professor in Pittsburgh-Xenia Seminary has the responsibility of training pastors for our churches and also makes the summer preaching assignments for the students, many of which are in rural areas.

Not far away is the South Argyle Church, recently modernized with help from the American Board. This building stands on land given by King George III to be used for a school, a church, a manse for the minister and a house for the schoolmaster.

Nearby is the White Church of Salem, N. Y., which has the distinction of being the only congregation which was not organized in America. Coming across the ocean as a congregation with their pastor and elders they built their church on the "glebe" and have carried on a faithful ministry through the years.

As "Westward the tide of empire made its way" so also the church. The beginning of our denomination in the Northwest is also rural.

In the cemetery in Oregon which was visited by the commissioners to the Albany General Assembly is the marker indicating the location of the pulpit in the old church where the members of the pioneer churches met to form the United Presbyterian Church two years before the union was consummated in Pittsburgh. Nearby is the present Willamette Church in the midst of the great oak trees. In some of them can be found the iron rings to which the early settlers tied their oxen when they came to worship services.

All the way from the Valley of the Cumberland to the Valley of the Willamette we find the romance of America as it was being settled by our forebears.

In the Romance of America we always find elements of tragedy. There have been casualties among churches as well as among people in this rapidly changing America. We call to your attention: the tragedy of a church in Vermont which became a playhouse and a tavern; a church in New York which is now a factory; a church in Pennsylvania which is abandoned; a church in Ohio which is being torn down and a filling station is replacing it along the trail which has become a super highway; a church in Iowa which was sold at public auction.

This article is based on the illustrated report of the Town & Country Secretary, 1954 General Assembly which met at Akron, Ohio.

Of course it seems to be much more of a tragedy when it comes within the denomination and we remember Yellow Creek, Tranquility and Mt. Joy in Ohio.

Not all such tragedies are in the country. We think of old Second Church in Philadelphia which has been razed to make way for changes in the inner city. This historic church had the vision to be a leader in the great foreign missionary movement of the denomination but in the population shift of our age is became a casualty.

It is to prevent such tragedies that the Board of American Missions is doing all within its power to help whenever and wherever such help can be useful in the work of the Kingdom.

It helps by incentive grants for building improvement in places like Bloomfield and Belle Center in Ohio. Or, by the purchase of material for renovating churches through work camps sponsored by the Board of Christian Education such as those at Idaville, Indiana, and Topsham, Vermont. And of course there is romance. At Idaville a bride and groom spent their honeymoon helping to bring back the faded beauty of this old church. This summer the work camps will be at Swanwick, Ill., Stafford, Kans., and Telluride, Colo., which is a mining town high in the mountains on the western slope.

The Board also helps with salary grants to ministers and missionaries who are serving in many congregations that are unable to meet the obligations for such a ministry. It also administers the Minimum Salary fund. In addition it maintains presbyterial missionaries and sponsors the work carried on at the coal-mining villages of Indian Run and Vineyard Hill in Wheeling Presbytery.

The Board encourages congregations and pastors to meet changing conditions in a variety of ways: by larger parishes like Davenport, North Kortright and Gilchrist Memorial in Delaware Presbytery of New York; or Triangle circuits like Scotch Hill, Springfield and Ebenezer in Butler Presbytery; or a share-the-pastor plan in Big Spring Presbytery at Stone Valley. The Board also encourages federations or unions such as we have at Evans City in Pennsylvania, or Keota and Tarkio in Iowa, or a double charge across denominational lines at Center Ridge, Iowa, where the pastor a recent graduate of the seminary, will also serve the Wales Presbyterian Church.

Not all changes of population result in problems of this nature for the local church. In many cases it demands vision and bold action.

The Mt. Lebanon congregation in observing its sesqui-centennial has been reminded of the fact that for over a hundred years of its life it was a rural congregation. The log church erected in 1804 and the brick churches of 1838 and 1873 were erected by and served a congregation of country folk. During the long ministry of Dr. McCowan it changed from rural to suburban and this great church and congregation is an evidence of a successful transition.

Or, let us look at the old Ohio Church located a few miles from Aliquippa. For over a hundred years this congregation was served by the pastors of neighboring congregations. In this modest building which looks more like a schoolhouse than a church, a faithful congregation carried on for many years. Then came growth, expansion and the consequent enlargement building program.

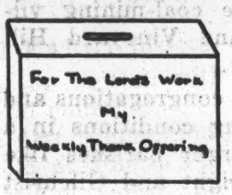
Let us consider old Jefferson on Gill Hall Road. Back of the beautiful brick veneer there is the old church building which has served this congregation since the early days of its organization in 1857. Or can you imagine this beautiful sanctuary when it was heated by two old stoves and was lighted with oil lamps?

This church is typical of what is happening in many rapidly changing com-

(Continued on Page 719)

TIME TO THINK THANK OFFERING

By MRS. RUSSELL K. MONTGOMERY, WGMS Thank Offering Secretary



"It is a good thing to give thanks unto the Lord . . . to shew forth thy loving-kindness in the morning and thy faithfulness every night." Ps. 92:1-2

THE WGMS Thank Offering is a free-will offering of thankfulness to God, given from loving, grateful and generous hearts. Daily recognition of the many blessings which God is continually bestowing upon us, leads us to the desire to make a daily expression of thanks to God. The use of the Thank Offering Box throughout the year is a silent reminder of God's constant goodness to us and our opportunity to present a "Thank You" gift to God. The *WGMS* Thank Offerings play an important part in the maintenance and extension of Kingdom service at home and abroad. The annual T.O. Ingathering is the chosen time for bringing into the house of the Lord our thankful expressions of true love and gratitude to Him.

The 1953 Thank Offering amounted to $282,640.00. These Love Gifts are far-reaching in influence, carrying the light of Jesus to many in spiritual darkness, even unto the uttermost parts of the earth. Having caught the true meaning of grateful giving; and having sensed that the Thank Offering is a wonderful opportunity to better serve our Master in helping to meet the ever-increasing needs, let us strive this year to increase our Thank Offerings so that *each society* may have as its goal *"An increased Thank Offering for* 1954."

In the early years of the Thank Offering, special ones were included, namely: Senior Life Memberships of $25 each, Junior Life Memberships of $10 each and Life Directorships of $300 each. Later a Memorial Fund was established, a gift of $100 or more given in memory of a loved one. The regular Thank Offerings and the Memorial Gifts are used to supplement the regular giving to missions and are dispersed to each field of WGMS work according to the need. The 1953 regular Thank Offerings and Memorial Gifts amounting to $232,830.00 have given substantial assistance to the following departments of WGMS work: Foreign, American, Benevolence, Literature, Temperance and Reform, *Missionary Horizons* and *Junior Missionary Magazine*.

The 1953 Special Thank Offerings amounting to $49,810.00 of Life Directorships, Senior Life Memberships and Junior Life Memberships are placed in special funds. They are used to furnish new schools, churches, hospitals, equipment and repairs, scholarships, Seminary grant to the Department of Christian Education, and gifts for repairs to rural church parsonages. During this last year, the WGMS missionary residence at Gedaref, Sudan, was made possible from the Senior Life Membership Fund.

The *Thank Offering Manual* is indispensable, especially to the Society Thank Offering Secretary during the Ingathering Season. For pertinent general suggestions, refer to *Manual* pages 12-13; for detailed duties prior to T.O. Ingathering Service, refer to *Manual*, pages 20-22. Every Society T.O. Secretary should have a *Thank Offering Manual*, available upon request from Thank Offering Department, 905 Publication Bldg., Pittsburgh 22, Pa. In planning Ingathering Service, cooperate with your pastor and other Thank Offering secretaries of your church. It is advisable to plan the date of this service early in the fall and to secure your speaker weeks prior to the Thank Offering service. If a missionary is desired, refer to lists of missionaries and their addresses recorded in the back pages of *Missionary Horizons*—to the sections entitled "On Furlough." When possible contact the missionary nearest you.

Now is the time to think of the Ingathering as our opportunity to bring our "Thank You" gifts to God. Let us give thanks to God for the wonderful work that has been accomplished throughout the years by the Thank Offerings; and let us pray for God's richest blessing upon the gifts and upon the givers as they once again gather into His courts the 1954 Thank Offerings of gratitude to Him.

Note: Available for Thank Offering Programs is a new pageant at 10c per copy "How the Light Came" by Miss Juliette King. Write T. O. Department, 905 Publication Bldg., Pittsburgh 22, Pa. See reprint of this pageant, p. 721, of this magazine.

TIME TO THINK THANK OFFERING IN EGYPT

By INEZ SUTTON, Luxor, Egypt

THE TIME was five-thirty, Friday morning, March 26, 1954. Quite a few women in Luxor were hurrying around getting ready for a trip to Armant. In our boarding school they were finishing packing the lunch for twenty girls and teachers. Other girls were getting their sweaters, or seeing if they had all of their costumes, if they were to be in the Thank-offering play. Shortly after six, women and girls went down to the river ferry.

A trip on the river ferry at that time of the morning, though chilly, is lovely. The sun rays are changing in colors as they play upon the hills of the desert and the grass and fields on the far bank. Mingled with these colors are the grey misty clouds, rising from the river over the land. The village of Armant isn't far in distance from Luxor but a number of stops must be made on the way. So we had more than two hours to enjoy the scenery. Also on the boat were some of the women from Qus and other village churches. Part of the two hours was spent in singing. Some of the group had a few minor details of the program to finish. As we came close to Armant, we could see the pastor, his wife and some of the church women hurrying down to the dock to meet us.

Soon everyone was swarming up the bank, shaking hands, asking about the health of all their friends, and saying how nice it was to be in Armant. At the church club rooms, a generous tea was served, after which the women assembled in the church. The subject was "The Great Christian Giants of Faith in the Nile Valley." Special emphasis was placed on those who built the Evangelical Church in Upper Egypt. Many of the people in the audience were descendants of the people talked about in the program. The granddaughter of Fam Stephanous, Ihsan Gattas, told about his life. Miss Mukhtara had been taught by and was later a teacher with Miss Kreya. After Miss Hakima took suddenly sick, we were pleased that Miss Mukhtara was able to tell of Miss Kreya's influence in Luxor School and in teaching the women in the church. Madame Libba Maseem told of the Coptic Monk, Father Mikhail, who became one of the first members of the Evangelical church and later the first listed pastor. Sitt Aneesa, the Bible Woman in Aswan, told of the work of Afeefa Mikhail, who worked with "all her spirit" for Christ in the homes. After the play was presented by the girls of Luxor school, the women were challenged to "the race that is set before them" by Madame Victoria Faheem, the wife of the pastor at Balyana. She asked them to run this race by looking unto Jesus and by serving Him.

Truly the Evangelical Church has much to be thankful for in the type of past leadership. Many of them have suffered and deprived themselves to build up the churches and schools in Upper Egypt. It did our hearts good to hear about them and we pray that the influence of their lives may still challenge others to purposeful leadership in our church here. The fact that the women of the district gave more money for their Thank Offering is an added reason for being thankful.

The whole group had quite a time finding the best way to get back to Luxor in the afternoon. Some returned by bus; the rest had to wait for the four-thirty ferry. But no matter how we traveled, everyone seemed to come away with the feeling that we had been uplifted.

MINISTERING TO RURAL AREAS IN THE U.S.A.

(Continued from Page 717)

munities today. To the left of the church stands an old barn and farmhouse, speaking of the past. To the right stretches rows of new homes in which live new residents needing and wanting adequate church facilities. To meet this opportunity for service, the congregation with the help of the American Board, has completely renovated the old building and erected an additional education unit. Because of the growth in the community and the improved facilities, this congregation now has the full-time ministry of a 1954 seminary graduate.

Thus the United Presbyterian Church and its Board of American Missions attempts to aid in the building of strong rural congregations throughout America.

LET'S TALK TURKEY

By MRS. ALLAN H. BALLINGER, Youngstown, Ohio

(The scene is an off-studio room in a local radio station, Hometown, U.S.A. Miss Alice Cookwell, director of the "Cooking Capers" program and her secretary, Ann Goodwin, are recording the results of a poll conducted by the program to see how many families will have a turkey for Thanksgiving. By now they are very tired of their job.)

ANN: Some idea—let's take a poll! And who would ever think people would fall for it? I never saw so many postal cards in my life. (*She continues filing through her stack of cards, reading each, recording it, and laying it aside.*)

"We're going to have turkey!"

"Turkey, of course."

"What's Thanksgiving without turkey!"

"Turkey it must be for my family!" (*turns aside is disgust*) Blah—blah—blah!

"Please send me any other recipes available as well as the one for Cranberry Surprise Supreme which you offer to everyone who replies in regard to your turkey poll."

Anything that piles up the calories! How everybody loves 'em.

ALICE: I thought you'd be used to all this routine by now. I knew when we made our radio offer that hundreds would write in so they could get a calorie-packed recipe. But we've gotta keep people listening somehow, haven't we?

ANN: Yes, we do, but here it is—still weeks away from Thanksgiving. I'll be so sick of hearing about it that when it gets here, I'll probably stay in my room all day and eat bacon and eggs.

ALICE: (*As voices are heard softly, approaching from another room.*) Take it easy, Ann. You'll soon get used to all the angles around here. Then you'll take them in their stride. (*Voices grow stronger.*)

ANN: It will take a while, I assure you. And now, listen to what's coming our way. (*Voices in room now singing "Come Ye Thankful People."*) Oh no, not you, too!

TRIO (*In unison, mockingly*): Oh no, not you, too!

FIRST: What did we do now?

SECOND: What are your charges?

THIRD: Give it to us straight, now.

ALICE: Never mind her. It's just a bad day she's having. Thinks she doesn't like Thanksgiving. When Christmas comes, she'll probably hang Santa Claus.

FIRST: Sounds serious, Ann. Tell us about it.

ANN: Oh, I'm just fed up. That's all. All this trivial stuff we fuss about—"Are you going to have turkey for Thanksgiving? (*sarcastically*) I'm sure I don't care one bit whether you do or don't.

SECOND: I think maybe I know what you mean, Ann.

ALICE: (*teasingly*) Can it be? Somebody knows what you mean, Ann!

SECOND: No, really! I've been rather thinking the same thing.

THIRD: Me too. We've been practicing our Thanksgiving music and it makes me feel guilty.

ANN: That's it!! It really makes me feel guilty. We take something like a turkey so much for granted. And how many people there are who would be glad to have just any kind of meal. They wouldn't be choosey and specify turkey. But not so with us. If we don't have turkey, then we must find something just as expensive so we can "keep up with the Jones's."

ALICE: I do know what you mean. We take our everyday pleasures and luxuries so much for granted. I know that many people are going hungry. I'm not quite as heartless as I seem at times.

ANN: The thing that gets me most is that every year we say the same thing—that we shouldn't be thankful just one day a year. We should be thankful all year around. But still nobody does anything about it!

THIRD: Oh, Oh! You're wrong, Ann! Lots of people do. In fact, in our church many do. Why we're practicing this particular song right now not just for our Thanksgiving Day broadcast, but for our Thank-Offering service which is this week in our church.

FIRST: That's right. And with a lot of people that Thank-Offering is just what it says. We all have little boxes, and during the year we drop a coin into the box every time we're especially thankful for something.

ANN: No kidding! You really do that?

SECOND: Every time we feel that our broadcast has been acceptable, I put something into my box. I really am thankful for that. After all, I'd like to keep my job!

FIRST: Yeh, *we'd* like to keep *our* job!

ALICE: So far, so good! But what happens to the money?

THIRD: Well, it goes to a special Thank-Offering fund of the Missionary Societies in the church. Each year it's used for some worthy mission projects.

SECOND: I am *really* impressed. You girls do take your church work seriously, too, I must say.

(Continued on page 724)

This clever playlet was submitted to "Missionary Horizons" by Mrs. Don Montgomery several months before her death.

HOW THE LIGHT CAME

THANK OFFERING CANDLE SERVICE WITH PAGEANTRY

By MISS JULIETTE T. KING, Homewood U. P. Church, Pittsburgh, Pa.

CHARACTERS

Narrator and Reader (street dress of light color); candlelighter (long white dress or robe); also an even number of women or teen-age girls dressed in nationality costumes representing Negro, Mountain, American Indian, Egyptian, Pakistan and Sudanese. In advance of meeting 14 unlighted candles have been arranged in the form of a cross on a table with white covering; a holder in the center of cross is left empty for another candle. All candles for the table are 12 inch white. The candles used later by the women in costume will light each candle according to script so that at the close of the service the cross formation will be completed. Candlelighter could use a regular brass candlelighter which could be placed in an inconspicuous spot near the table to be used when needed to light candles on the table; otherwise a lighted candle should be used.

Candlelighter enters slowly carrying lighted candle while pianist plays, "Send Out Thy Light" (No. 53 Bible Songs Hymnal) followed by the six girls in costume holding unlighted candles — the Negro, American and Mountain going to the right of platform and Egyptian, Pakistan and Sudanese going to the left. They could sit down on platform until needed. Candlelighter places her lighted candle in the holder in the middle of the cross. Narrator and Reader, who have been seated in the front row, take their places on opposite sides before music ends. Narrator going to the left, to the pulpit, on which has been previously placed an unlighted candle in holder; Reader going to right to the lectern on which has been placed an unlighted candle in holder —Reader carries large Bible in her arm, and places Bible opened on lectern, from which she does all her reading.

Narrator begins reading when music ends.

NARRATOR: "How the Light Came" is dedicated with gratitude to Him who gave the light and to all those who received it and kept it burning so brightly that a light was kindled in the lives of others. The lighted candle is for the Creator, our Heavenly Father, the source of all light, whose Son is the Light of the World.

Very early in the history of the human race, sin, which is spiritual darkness, entered the lives of men, and it increased until "it repented Jehovah that he had made man on the earth, and it grieved him in his heart." So with the exception of Noah, who was righteous, and his family, mankind was destroyed by a great flood. But evil persisted in its struggle for supremacy. Then the Lord began to prepare for the time when the light of his salvation would overcome the darkness of sin. For the beginning of his plan he selected a man who was different from his neighbors in that he believed in the One True God. This man was the first to leave home at God's call. Our first candle, therefore, is lighted for *Abraham*, from whose race was to come the Light that would dispel the darkness of evil.

READER: *Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. So Abram went, as Jehovah had spoken unto him.*" (*Gen.* 12:1-4)

NARRATOR: Many years after Abraham's time the Hebrews became one people, as God had promised, but they were living in bondage within the borders of another nation. They cried to the Lord to deliver them from their taskmakers, the Egyptians. God heard the cry of his people and he selected for his purpose of deliverance a man through whose leadership he later freed the Israelites and to whom he gave the code of morals that we know as the "Ten Commandments." The next candle will be lighted for *Moses*, the great leader of the Children of Israel during their forty years of wandering in the wilderness.

READER: "*By faith Moses, when he was grownup, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: . . . not fearing the wrath of the king: for he endured, as seeing him who is invisible.*" (*Heb.* 11:24-27)

NARRATOR: After many more years, the Hebrew people became a great nation, living in their own territory, the Promised Land, or Palestine. In the course of their history they were ruled by many kings. The most outstanding leader had been a shepherd in his youth. He was "a man after God's own heart." This king was very gifted. Probably he is best known to us as "the sweet singer of Israel"—the author of many of the Psalms, which we love for their beauty, comfort, inspiration and revelation of the Most High God. This man was familiar with the Source of Light, for he wrote, "The Lord is my light and my salvation" and "Thy word is a lamp unto my feet and a light unto my pathway." But doubtless the best loved of his writings is the Twenty-Third or Shepherd Psalm. As a candle is lighted for *David* let us all repeat this beloved bit of Scripture with gratitude because it is one of our rich heritages.

THE TWENTY-THIRD PSALM

NARRATOR: The Hebrews as a nation prospered in material things but decayed in spiritual values—which was the result of worshipping other gods. The Lord sent

many prophets to call his people to repentance and to plead with them to return to the worship of Him only. The people did not listen, but the stirring messages of the prophets have been preserved for the ages as a major portion of God's Word because someone was faithfully tending the light. To represent the prophets, a candle will be lighted for *Isaiah.* Hear Isaiah's call to repentance:

READER: *"Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for he will abundantly pardon."* (*Isa.* 55:6-7)

NARRATOR: Hear Isaiah's prophecy about the coming of the Messiah:

READER: *"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end."* (*Isa.* 9:6, 7)

NARRATOR: Hear a prophecy about Jesus' sacrifice for us:

READER: *"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."* (*Isa.* 53:3)

NARRATOR: Hear a prophecy about the future:

READER: *"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light, and kings ..to the brightness of thy rising."* (*Isa.* 60:1-3)

NARRATOR: The voice of prophecy seems to have been still for about 400 years. The Hebrews were no longer a nation for they had been scattered by conquerors and had become subjects to other nations. But as one people, they still looked for the Promised One who would deliver them from their enemies. They expected someone who would come with physical might to vanquish their foes and did not understand that the kingdom of righteousness is not to be established thus, although God had told them, "Not by might, nor by power, but by my spirit." Then the time drew very near when God's Son was to come to earth to show men "the way, the truth, and the life." A messenger was sent in advance to herald His coming and to prepare the way. Our next candle will be lighted for *John the Baptist.*

READER: *"There came a man, sent from God, whose name was John. The same came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light."* (*John* 1:6-8) *Of him Jesus said, "Among them that are born of women there hath not arisen a greater than John the Baptist."* (*Matt.* 11:11)

NARRATOR: And then in God's appointed time, "there was the true light, even the light that lighteth every man coming into the world." (*Candlelighter will light left one, to audience the right one, to the candle in the center and will hold it high until the close of song.*)

READER: *Jesus said, "I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life."* (*John* 8:12)

Solo or Duet: "The Light of the World is Jesus" (*B.S.H. No.* 247)

NARRATOR: During the period of our Lord's ministry upon the earth He chose twelve men to be His close followers. He taught them many things concerning His kingdom and to them especially He entrusted the light that would penetrate to the dark places of the earth. He promised that when He would no longer be with them in the flesh the *Holy Spirit* would be sent to give them guidance and power in witnessing for His name's sake. (*Candlelighter will light right one, to audience the left one, of the candle in the center.*)

READER: *"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."* (*John* 14:26) *"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."* (*Acts* 1:8)

NARRATOR: After receiving the Holy Spirit, the disciples were changed men. They witnessed with boldness and wrought many signs and wonders among the people. Tradition tells us that of the eleven who received the Holy Spirit, all except John died a martyr for their faith. And now we shall light a candle for the *Twelve Apostles,* less one.

READER: *"Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddeus; Simon the Cananean, and Judas Iscariot, who also betrayed him."* (*Matt.* 10:2-4)

NARRATOR: Among those who persecuted converts to the new faith was Saul, who met the Lord when a light brighter than the midday sun suddenly shone round about him and a voice asked "Saul, Saul,

why persecutest thou me?" Because of that experience, Saul, later known as Paul, gave his all to Jesus Christ and he spent the rest of his life zealously proclaiming the gospel. Hardship and persecution could not dim Paul's love for his Lord. We should be thankful that, in the providence of God, he carried the light to the Gentiles. The next candle will be lighted for *Paul*, Christianity's greatest missionary, who, after the vision of the man of Macedonia, changed the course of his missionary journeys from Asia Minor to southern Europe, thereby turning the light our way.

READER: *"And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.* (*Acts* 16:9-10)

NARRATOR: I wonder how much we realize what tribulations the early Christians endured for the faith which we 20th century Christians seem, so generally, to take for granted. What gratitude we owe these men, women and even children who suffered unspeakable hardships for righteousness' sake! The catacombs in Rome are a silent attestation of their uncomquerable faith and courage. It is because of them that the gospel was spread in southern Europe. In spite of persecution, "they that were scattered abroad went about preaching the word." And so was the light kept burning during these trying times. We shall light a candle for the *Early Christians.*

READER: *"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."* (*Matt.* 5:10)

NARRATOR: Christianity was further spread in Europe by missionaries, by Christians who were taken captive by conquerors, and, in later centuries, by others who dared to stand firmly for their religious convictions. Those whose names stand out during this period of approximately 1500 years are Gregory the Great, Augustine, Francis of Assisi, John Wickliff, John Hus, William Tyndale, John Calvin, Martin Luther, and John Knox. A candle will be lighted for those who carried the light through *Western Europe and the British Isles.*

READER: *They were "stedfast, unmovable, always abounding in the work of the Lord."* (1 *Cor.* 15:58)

NARRATOR: In Britain and other parts of Europe many Christians became dissatisfied because the church insisted that its members conform to the established form of worship. Sometime after the continent of North America was discovered a number of small groups came here and settled, because they wanted freedom to worship God according to the dictates of their conscience. Those who survived the rigors of pioneer life established churches and schools. We should be grateful to the Pilgrims, Puritans, Huguenots, Moravians, and others who, through the guidance of the Holy Spirit, brought the gospel to this country. We shall light a candle for *those who brought Christianity and freedom to America.*

READER: *"By faith he became a sojourner in the land of promise, . . . for he looked for a city which hath the foundations, whose builder and maker is God."* (*Heb.* 11:9-10)

NARRATOR: All of us have Christian homes as our inheritance. In the home we first learned that "God is love," and it is partly because of the influence of our homes that we yielded our hearts to Him and joined the membership of His church. The next candle will be lighted for *Our Homes.*

READER:

The home where Jesus Christ is crowned
As the King of Kings divine
Is the one wherein a light is found
That in after years shall shine,
Shall follow us around the world—
A pure and fadeless sign.

—Edith Sanford Tillotson

NARRATOR: The church is the institution through which God is especially working out His plan of redemption. In the church we receive instruction in the Bible—"a lamp unto our feet and a light unto our pathway," as the Psalmist expressed it; there we are urged to take advantage of the privilege of worship and prayer and other means of grace; there we enjoy the fellowship of those who are of like faith; and there we come to know more about Jesus and His reliance upon His followers to tell the good news of salvation. The church is the most powerful influence for good. It is a beacon light in a dark world. Jesus said that the gates of hell would not prevail against it. How glad we should be that we are a part of The Church of the living God, and now we shall light a candle for *The Church.*

READER:

"Unshaken as eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
A house not made with hands."

(*All parts memorized from here. Candlelighter lights candle for Narrator*).

NARRATOR: This is "How the Light Came" to all of us. It started on its way milleniums ago and reached us because a multitude of persons, most of whom are unknown, passed it on, sometimes at great sacrifice . . . And now that the light is

in *our* hands, what shall *we* do with it? Is it to be extinguished when we come to the end of our earthly journey? No! Then what shall we do with the light?

CANDLELIGHTER TO NARRATOR: "Pass it on", dear friend: (*Narrator raises high the lighted Candle*)

"Hold high the torch!
You did not light its glow;
'Twas given you by other hands, you know,
'Tis yours to keep it burning bright,
Yours to pass to others needing light!"

CANDLELIGHTER TO READER: (*Candlelighter lights candle for Reader*)

"And He once said, Who died on Calvary's tree,
'Ye are the light of the world.
Go—Shine—for me!'"

(*Candlelighter returns to place behind table*).

(*Organ plays softly "Send Out Thy Light" B.S.H. No.* 53)

Narrator and Reader each place a Thank Offering Box on the table and then go in opposite directions to the girls dressed in costume, who will appear from the various places where they have been stationed, light their candles, and lead them to the front to form an arc (*with Candlelighter in center*) around the lighted candles, now in cross formation. Each girl places a Thank Offering Box on the table before taking her place in arc. Narrator and Reader then take a place at each end.

NARRATOR: We possess the light because other passed it on to us. But the light has not yet penetrated to "the uttermost part of the earth" and there may even be many found about us who have not seen its brightness and felt its warmth. Until this happens the circle cannot be closed. May each of us do our part in completing it with "people of every tongue and tribe." Let us "Send the light!"

READER: *"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."* (*Dan.* 12:3)

NARRATOR: You will remember that God not only promised to bless Abraham but he also said to him, "Be thou a blessing." As the Lord has blessed us, he must expect us to be a blessing. Because of loving hearts, may our gifts be a true expression of our gratitude for daily blessings and especially for our most precious possession, the Light of the World. And may we be grateful that ours is the high privilege of sharing in the task of sending the Light until "its radiant beams light the world forevermore." As *we* go now to pass on the light to others, may all join in singing, "The Ends of All the Earth Shall Hear." (B.S.H. No. 20)

Scripture from Standard Revised Version —Thomas Nelson & Sons.

LET'S TALK TURKEY
(Continued from Page 720)

ANN: I'm impressed, too! But right now it's a little too much for me. Why don't you sing?

ALICE: Excuse me. It's not (*getting up to leave*) that I don't want to hear you sing. But I feel a little bit like a heel talking to all those radio folks now. I'd better go into seclusion and practice up so I don't *sound* like a heel. (*Goes toward door, reading from broadcast script*), Let's see now. "Good morning, Homemakers, everywhere!! Have you planned your dinner for this evening? Is it broiled lobster? Or fricassied chicken? Or delicious, well-seasoned Thank-Offering boxes? (*Throws script on floor—leaves*)

ANN: Something's been too much for her. But she'll recover in time. Please sing. I love that hymn you were doing.

SECOND: I love it too.

THIRD: I don't see why we shouldn't sing Thanksgiving hymns any time of year, too.

FIRST: Anything's good that helps to remind people to put something into their Thank-Offering boxes.

SECOND: Let's do it just like we'll do it at church this week. As soon as we finish it, we lead the way to the altar and all follow with their Thank-Offering boxes.

(*Girls sing "Come Ye Thankful People." At the close of the song, they go to the altar and all the others follow with boxes.*)

RADIO TALKS ON THE BIBLE

The American Bible Society announces that Dr. Francis C. Stifler, at the invitation of Mutual Broadcasting Co., will speak on "Radio Chapel" on WOR on Sunday mornings from 9:30 to 10:00 o'clock, EST. Themes: July 18—"Freedom's Textbook"; July 25—"The Bible and the Atom"; Aug. 1—Mary Jones and Her Bible"; Aug. 8—"What Is In the New Testament?"

TRIBUTES

Mrs. Margaret Patton

The Women's Missionary Society and the Berean Class of the Seventh United Presbyterian Church, North Side, Pittsburgh, Pa., wish to pay loving tribute to the memory of Mrs. Margaret Patton.

Mrs. Patton was Literature Secretary, and a life member of the WGMS. We shall cherish her faithfulness to the church and missionary society.

We extend our deepest sympathy to her family and commend them to the loving care of Him, whom she loved and served.

Committee

Mrs. William R. McMunn

The Women's Missionary Society of the Ardara United Presbyterian Church wish to pay loving tribute to the memory of Mrs. W. R. McMunn, who passed to her heavenly home, November 9, 1953.

Mrs. McMunn was a life-long member of our church, a faithful member of her Sabbath School class and missionary society. In late years, she was unable to take an active part, however, she kept in touch with the church work. She was a devout Christian, whose faith and cheerful disposition was an inspiration to us and her loved ones.

To her husband and family we extend our sincere sympathy.

Committee:
Mrs. Martha A. Watson
Mrs. Minnie Sheahan
Mrs. Elizabeth Norris

Mrs. Blanche Scott Fee

Once again "The Blanche Fee" and "Myrtle Bedillion" Missionary Societies of the Cross Roads U. P. Church has been called upon to say, "Thy will be done" when our beloved member, Mrs. Blanche Scott Fee, was called home March 25, 1954. "Blessed are the dead which die in the Lord" that they may rest from their labors, and their work do follow them.

She was a Life Member of the Women's Missionary Society and was willing to help with the work in any way. She was the power for good, and will be sadly missed. Her manner was quiet and unassuming, but she always manifested a deep interest in all activities of the church. Mrs. Fee was president of the W.M.S. for a number of years. She so illuminated the pathway of Christian work that it was not difficult for others to follow.

Her wise counsel, knowledge of missions and loyal support of all organizations, made her an invaluable leader. She built her own monument in the lives of others, especially those who had been privileged to labor with her in the Master's work, a monument that shall endure through all life, so long as inspiring memory shall live with them.

The passing of Mrs. Fee was a shock and a loss to our church, yet our loss was heaven's gain, for she now dwells with the great Master in the house not made with hands.

To the sorrowing husband and sister Laura we extend sympathy and commend them to Him who heals the broken hearted.

She has passed beyond the mist that binds us here,
Into the new and longer life, of that serener sphere.
She has dropped her robe of clay,
To put her shining raiment on.

Committe

Mrs. Mattie Booth
Mrs. Lizzie Adams
Mrs. Anna Gunn

THE WMS of New Salem U. P. Church has been greatly saddened during the past year by the call of these loved ones to their heavenly home by our Lord and Master.

Their joy was in serving their Master in all activities of the church. Their faithfulness in the work are memories we shall always cherish.

To their loved ones we extend our sincere sympathy and commend them to God's loving care, Mrs. Adams and Mrs. Gunn being life members of the WMS.

Committee

Mrs. Eugenia Dodd

The members of the Jeanette Alter Missionary Society of Stewart Memorial United Presbyterian Church of San Francisco wish to pay loving tribute to the memory of Mrs. Eugenia Dodd who entered her Heavenly Home April 28, 1954.

We mourn her passing, not only as a dear personal friend but as an earnest and loyal worker in the church, the Jeanette Alter Missionary Society, teacher in the Sabbath School and friend of young people.

Since our lives have been made rich by having known her through the years, we thank God for the privilege of Christian fellowship with her in the church she loved.

The beauty of her life which was truly "hid with Christ in God" will always be an inspiration to us all; her unswerving loyalty to her Lord will be a monument, lasting and true, to all who knew her.

To her husband and sons, John Jr., and David, we extend our sympathy and commend them to the Heavenly Father whom she loved and served.

We share their loss and pray that they may find comfort in our Lord Jesus Christ.

Mrs. Robert Yourd
Mrs. Leslie Stoltzman

SUCCESSION OF OFFICERS
OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH
PRESIDENTS

Place of Meeting	Name	Presbytery
1883, Allegheny, Pa.	Mrs. Nancy Hyslop Collins	Philadelphia
1884, Sparta, Ill.	Miss Eliza B. Wallace	Tennessee
1885, Xenia, Ohio	Mrs. H. C. Campbell	Allegheny
1886, Allegheny, Pa.	Miss Jennie G. Logue	Monmouth
1887, Monmouth, Ill.	Mrs. Wm. H. McMillen	Allegheny
1888, Washington, Pa.	Miss Mary J. Clokey	Xenia
1889, Argyle, N. Y.	Mrs. E. E. Carson	Philadelphia
1890, Washington, Iowa	Mrs. J. B. McMichael	Monmouth
1891, Pittsburgh, Pa.	Mrs. J. P. Cowan	Indiana
1892, Philadelphia, Pa.	Mrs. J. T. McCrory	Monongahela
1893, Omaha, Nebr.	Mrs. W. H. Vincent	Detroit
1894, Princeton, Ind.	Mrs. J. A. Henderson	Omaha
1895, Jersey City, N. J.	Mrs. W. W. Barr	Philadelphia
1896, Erie, Pa.	Mrs. Jean S. Sands	Monongahela
1897, Indianola, Iowa	Mrs. J. G. Kennedy	Colorado
1898, Cleveland, Ohio	Mrs. J. C. Meek	Indiana
1899, New Castle, Pa.	Mrs. Victor Kyle	Monmouth
1900, Pawnee City, Nebr.	Mrs. R. M. Russell	Monongahela
	(Mrs. J. T. McCrory presided)	
1901, Monmouth, Ill.	Mrs. J. T. Logue	Cleveland
1902, Xenia, Ohio	Mrs. H. T. Jackson	Monmouth
1903, Allegheny, Pa.	Mrs. George M. Moore	Xenia
1904, Bloomington, Ind.	Mrs. Charles W. Crowe	Philadelphia
1905, Albany, Oregon	Mrs. A. N. Porter	Rock Island
1906, Des Moines, Iowa	Mrs. W. P. White	Oregon
1907, Topeka, Kans.	Mrs. W. R. Baldridge	Des Moines
1908, Pittsburgh, Pa.	Mrs. J. P. White	Kansas City
1909, Buffalo, N. Y.	Mrs. J. L. Hervey	New York
1910, St. Louis, Mo.	Mrs. J. W. Ashwood	Muskingum
1911, Greeley, Colo.	Mrs. R. Rutledge	Illinois Southern
1912, Chicago, Ill.	Miss Anna Milligan	Monongahela
1913, Washington, Pa.	Mrs. R. W. McGranahan	Tennessee
1914, Philadelphia, Pa.	Mrs. J. V. Clark	Chartiers
1915, Spokane, Wash.	Mrs. I. C. Rankin	Colorado
1916, Xenia, Ohio	Miss Lillian M. Robertson	Spokane
1917, Sterling, Kans.	Mrs. R. A. Elliott	Muskingum
1918, Allegheny, Pa.	Mrs. E. C. Wellman	Arkansas Valley
1919, Cambridge, Ohio	Mrs. O. H. Milligan	Allegheny
1920, Youngstown, Ohio	Mrs. James S. Hill	First Ohio
1921, Fort Morgan, Colo.	Mrs. J. A. McDonald	Cleveland
1922, New Castle, Pa.	Miss Ruth A. Work	Assiut, Egypt
1923, Los Angeles, Calif.	Mrs. A. J. Randles	Beaver Valley
1924, Pittsburgh, Pa.	Mrs. W. E. McCullough	Los Angeles
1925, Boston, Mass.	Mrs. Wm. J. Gilmore	Monongahela
1926, Monmouth, Ill.	Mrs. E. Paul Jones	Des Moines
1927, Pittsburg, Kans.	Miss Lulu Buchanan	Monmouth
1928, Buffalo, N. Y.	Mrs. R. Francis Hall	Des Moines
1929, Philadelphia, Pa.	Mrs. W. M. Hopping	Caledonia
1930, Greensburg, Pa.	Mrs. George Patterson	Philadelphia
1931, Everett, Wash.	Mrs. Fred W. Morgan	Westmoreland
1932, Columbus, Ohio	Mrs. E. M. Walpath	Puget Sound
1933, Pittsburgh, (Allegheny) Pa.	Mrs. E. D. McKune	Mansfield
1934, Steubenville, Ohio	Mrs. Chas. W. Fulton	Allegheny
1935, Grove City, Pa.	Mrs. E. E. Erskine	Steubenville
1936, St. Louis, Mo.	Mrs. A. J. Calderwood	Butler
1937, Indiana, Pa.	Mrs. J. M. Lashly	Southern Illinois
1938, New Wilmington, Pa.	Mrs. W. R. Irvine	Arkansas Valley
1939, Grinnell, Iowa	Mrs. Wm. McElwee, Jr.	Mercer
1940, Santa Ana, Calif.	Mrs. J. W. Bickett	Des Moines
1941, Washington, D. C.	Mrs. A. E. Kelly	Los Angeles
1942, Akron, Ohio	Mrs. R. W. Caldwell	Philadelphia
1943, Pittsburgh, Pa.	Mrs. John R. Louden	Cleveland
1944, New Concord, Ohio	Mrs. Thos. F. Baker	Monongahela
1945-46, Tarkio, Mo.	Mrs. Robert N. Montgomery	Muskingum
1947, Monmouth, Ill.	Mrs. M. Earle Collins	College Springs
1948, Boston, Mass.	Mrs. Grant B. Gibson	Kansas City
1949, Sterling, Kansas	Mrs. John W. Steele	Boston
1950, Oxford, Ohio	Mrs. Harry W. Orr	Arkansas Valley
1951, Washington, Pa.	Miss Isabelle Brittain	First Ohio
1952, Detroit, Mich.	Mrs. William H. Hughes	Chartiers
1953, Des Moines, Iowa	Mrs. Herbert L. Downie	Detroit
1954, Nampa, Idaho	Mrs. G. I. G. Shambaugh	Des Moines

SECRETARIES

1883, Mrs. H. C. Campbell, Allegheny
1884, Mrs. J. A. Ferguson, Colorado
1885, Miss Mary J. Clokey, Xenia
1886, Mrs. Jas. A. Watt, Westmoreland
1887, Mrs. E. S. Gordon, Indiana
1888, Miss Sallie McDowell, Xenia
1889, Mrs. R. T. Elliott, Philadelphia
1890-1906, Mrs. Mary W. Porter, Monongahela
1906-1917, Mrs. J. T. Logue, Cleveland
1917-1942, Miss Lillian M. Robertson, Chicago
1942-1948 Mrs. E. D. McKune, Idaho
1948-1951 Mrs. James K. Stewart, Los Angeles
1951- Mrs. Grant B. Gibson, Kansas City

TREASURERS

1883, Miss Linn Pressley, Allegheny
1884, Miss Maggie Wylie, Monmouth
1885, Mrs. S. G. Crabbe, Xenia
1886-1904, Miss E. J. Sloan, Monongahela
1904-1941, Mrs. J. B. Hill, Monongahela
1941-1942, Mrs. Harriet S. Boobyer, Monongahela
1942-1949, Mrs. Samuel E. Baird, Allegheny
1949- Mrs. H. Ray Shear, Monongahela

MEMBERS OF BOARD SINCE ORGANIZATION

*1886-1897 Mrs. E. J. McPherson
*1886-1898 Miss M. M. Shaw
(Mrs. J. C. Doty)
*1886-1901 Dr. C. Jane Vincent
*1886-1904 Mrs. W. J. Reid
1886-1905 Miss E. J. Sloan
*1886-1932 Mrs. H. C. Campbell
*1886-1887 Mrs. Wm. Edie
*1886-1909 Mrs. J. B. Herron
*1886-1887 Mrs. E. W. Hill
*1886-1889 Mrs. Joseph McCartney
*1886-1887 Mrs. J. D. Irons
*1886-1913 Miss E. D. Brown
*1886-1892 Mrs. Mary Samson
*1886-1908 Mrs. Mary W. Porter
*1886-1892 Mrs. Agnes K. Duff
*1888-1891 Mrs. J. R. Johnston
*1887-1890 Mrs. A. P. Burchfield
*1888-1890 Mrs. Thomas Stewart
*1888-1892 Mrs. J. M. Wallace
*1891-1897 Mrs. W. H. McMillan
*1891-1894 Mrs. Thomas J. Gillespie
*1891-1920 Mrs. Mary C. Porter
*1892-1893 Mrs. John S. Hastings
*1892-1900 Mrs. J. A. Grier
*1893-1912 Mrs. N. Wylie Stevenson
*1893-1898 Mrs. M. M. Patterson
*1894-1895 Mrs. J. M. Stewart
*1893-1895 Mrs. N. H. I. Stewart
*1894-1900 Mrs. M. J. Stevenson
*1895-1911 Mrs. G. W. MacDonald
*1898-1898 Miss Bessie Lambie
*1897-1897 Mrs. Joseph Kyle
*1897-1900 Miss Emma Mabon
*1898-1908 Mrs. E. M. Hill
*1899-1901 Mrs. Jean Sands
*1900-1904 Mrs. R. S. Smith
*1900-1906 Miss Elizabeth Caughey
*1900-1917 Mrs. Samuel Yourd
*1900-1900 Mrs. Mary Lowry Morton
1901-1902 Mrs. W. R. Wilson
*1901-1941 Mrs. J. B. Hill
*1902-1903 Mrs. T. D. Mellon
*1904-1907 Mrs. N. L. Wallace
*1905-1907 Mrs. R. A. Elliott
*1905-1906 Mrs. Wm. Nease
1908-1909 Mrs. J. S. Hill
*1907-1911 Mrs. Jas. A. Alexander
*1907-1944 Mrs. J. D. Sands
*1906-1911 Mrs. John A. Crawford
*1906-1912 Mrs. John A. Wilson
*1909-1912 Mrs. Susan McNall Herriott

*Deceased

1908-1918 Mrs. R. C. Morton
*1909-1944 Mrs. Wm. S. Cook
*1910-1941 Mrs. Ada Kerr Wilson
*1911-1915 Miss Jennie Clark
*1912-1926 Mrs. John S. Crawford
1912-1951 Miss Ida B. Little
1912-1928 Mrs. I. H. Milliken
*1912-1913 Mrs. J. W. Harsha
*1913-1923 Miss Carrie M. Reed
*1914-1933 Miss Elizabeth Milligar
1914-1917 Mrs. Maurice Trimble
*1916-1926 Mrs. J. H. Maxwell
*1917-1926 Mrs. D. J. Brown
1918-1919 Mrs. W. R. Wilson
1919-1946 Mrs. O. H. Milligan
*1920-1939 Mrs. W. P. Wiegering
*1920-1939 Miss Jennie B. Wallace
1923- Mrs. Joseph M. Heagen
*1924-1943 Mrs. W. R. McMunn
1926-1942 Mrs. Harriet S. Boobyer
*1926-1931 Mrs. R. E. English
*1927-1931 Mrs. J. French Kerr
1930- Mrs. Arthur B. McBride
1932-1945 Mrs. A. J. Randles
1932-1954 Mrs. E. B. Murdoch
*1933-1954 Mrs. Chas. W. Fulton
1938-1941 Mrs. Joseph S. Mason
1939-1943 Mrs. R. M. Karr
1941-1949 Mrs. Samuel E. Baird
1941- Mrs. H. Ray Shear
1941- Mrs. G. Virgil Hutchison
1942- Miss Edith L. McBane
1943-1944 Mrs. Paul M. Haas
1943-1945 Mrs. Charles Bradley Warrer
1944- Mrs. William L. Neal
*1944-1945 Mrs. Raymond L. Edie
1944-1946 Mrs. Howard M. Bruce
1945-1952 Mrs. Walter H. Holt
1945-1952 Mrs. Thomas H. Newcomb
1946-1947 Mrs. T. C. Strangeway
1946-1949 Mrs. John C. Spielman
1947- Mrs. Russell K. Montgomery
1949- Mrs. W. J. Harper McKnight
1949- Mrs. Walter C. Brethauer
1950-1952 Mrs. Thomas F. Baker
1950-1952 Mrs. John H. Gerstner, Jr.
1950-1953 Mrs. Frederick E. Milligan
1951- Mrs. James T. Vorhis
1951- Mrs. R. D. Greenaway
1952- Mrs. R. S. Copeland
1952-1954 Mrs. R. B. McNary
1954- Mrs. Wallace G. McGeoch
1954- Mrs. H. Andrew Bruder
1954- Mrs. Frederick M. Blick

OFFICERS OF BOARD SINCE ORGANIZATION

PRESIDENTS

1886-1891 Mrs. E. J. McPherson
1891-1909 Mrs. J. B. Herron
1909-1913 Miss E. D. Brown
1913-1915 Mrs. Mary Clokey Porter
1915-1915 Mrs. H. C. Campbell
1915-1917 Mrs. Samuel Yourd
1917-1944 Mrs. J. D. Sands
1944-1946 Mrs. O. H. Milligan
1946- Mrs. J. M. Heagen

VICE PRESIDENTS

	First	Second
1886-1888	Mrs. J. B. Herron	Mrs. J. D. Irons
1888-1890	Mrs. J. B. Herron	Miss E. D. Brown
1890-1891	Miss E. D. Brown	Mrs. J. B. Herron
1891-1893	Mrs. Eliza J. McPherson	Mrs. Mary Clokey Porter
1893-1894	Mrs. Mary Clokey Porter	Mrs. W. H. McMillan
1894-1895	Miss E. D. Brown	Mrs. N. Wylie Stevenson
1895-1896	Mrs. W. H. McMillan	Miss E. D. Brown
1896-1897	Mrs. M. J. Stevenson	Mrs. G. W. McDonald
1897-1898	Mrs. G. W. McDonald	Mrs. J. A. Grier
1898-1899	Mrs. G. W. McDonald	Mrs. M. M. Patterson
1899-1901	Mrs. E. M. Hill	Mrs. J. A. Grier
1901-1902	Mrs. E. M. Hill	Miss E. D. Brown
1902-1903	Miss E. D. Brown	Mrs. Mary Clokey Porter
1903-1904	Miss E. D. Brown	Mrs. T. D. Mellon
1904-1906	Miss E. D. Brown	Mrs. N. Wylie Stevenson
1906-1909	Miss E. D. Brown	Mrs. John A. Wilson
1909-1910	Mrs. N. W. Stevenson	Mrs. Mary Clokey Porter
1919-1912	Mrs. Samuel Yourd	Mrs. N. Wylie Stevenson
1912-1913	Mrs. Samuel Yourd	Mrs. Ada Kerr Wilson
1913-1915	Mrs. Samuel Yourd	Miss Jennie H. Clark
1916-1916	Mrs. Mary Clokey Porter	Mrs. J. D. Sands
1916-1917	Mrs. J. D. Sands	Mrs. Wm. S. Cook
1917-1919	Mrs. Wm. S. Cook	Miss Carrie M. Reed
1919-1920	Mrs. O. H. Milligan	Miss Carrie M. Reed
1920-1923	Mrs. Ada Kerr Wilson	Mrs. Wm. S. Cook
1923-1924	Mrs. D. J. Brown	Miss Elizabeth Milligan
1924-1925	Miss Ida B. Little	Mrs. John S. Crawford
1925-1925	Mrs. O. H. Milligan	Mrs. W. P. Wiegering
1926-1927	Mrs. W. R. McMunn	Mrs. Joseph M. Heagen
1927-1928	Miss Elizabeth Milligan	Mrs. J. French Kerr
1928-1929	Mrs. R. E. English	Mrs. Harriet S. Boobyer
1929-1930	Mrs. O. H. Milligan	Mrs. William S. Cook
1930-1931	Miss Ida B. Little	Mrs. W. P. Wiegering
1931-1932	Mrs. Harriet S. Boobyer	Mrs. W. R. McMunn
1932-1933	Mrs. W. R. McMunn	Mrs. Ada Kerr Wilson
1933-1934	Mrs. Arthur B. McBride	Mrs. A. J. Randles
1934-1935	Mrs. Charles W. Fulton	Mrs. Edgar B. Murdoch
1935-1936	Mrs. Joseph M. Heagen	Mrs. Harriet S. Boobyer
1936-1937	Mrs. Arthur B. McBride	Mrs. Ada Kerr Wilson
1937-1938	Mrs. O. H. Milligan	Mrs. Charles W. Fulton

1938-1939	Mrs. O. H. Milligan
1939-1940	Mrs. O. H. Milligan
1940-1941	Mrs. O. H. Milligan
1941-1942	Mrs. O. H. Milligan
1942-1943	Mrs. O. H. Milligan
1943-1944	Mrs. O. H. Milligan
1944-1945	Mrs. O. H. Milligan
1945-1946	Mrs. Joseph M. Heagen
1946-1949	Mrs. H. Ray Shear
1949-1952	Mrs. Thomas N. Newcomb
1952-1954	Mrs. Charles W. Fulton

RECORDING SECRETARIES

1886-1891	Miss M. M. Shaw (Mrs. J. C. Doty)
1891-1899	Mrs. Mary W. Porter
1899-1900	Mrs. M. J. Stevenson
1900-1902	Mrs. R. S. Smith
1902-1902	Mrs. J. B. Hill
1902-1907	Mrs. Samuel Yourd
1907-1910	Mrs. J. D. Sands
1910-1912	Mrs. Ada Kerr Wilson
1912-1916	Mrs. J. S. Crawford
1916-1920	Mrs. J. H. Maxwell
1919-1919	Mrs. W. R. Wilson
1920-1939	Miss Jennie B. Wallace
1939-1941	Mrs. Joseph S. Mason
1941-1942	Mrs. Samuel E. Baird
1942-	Miss Edith L. McBane

TREASURERS

1886-1904	Miss E. J. Sloan
1904-1941	Mrs. J. B. Hill
1941-1942	Mrs. Harriet S. Boobyer
1942-1949	Mrs. Samuel E. Baird
1949-	Mrs. H. Ray Shear

DEPARTMENT SECRETARIES

Foreign

1886-1904	Mrs. W. J. Reid
1904-1908	Mrs. E. M. Hill
1908-1909	Mrs. J. A. Wilson
1909-1932	Mrs. H. C. Campbell
1932-1944	Mrs. J. D. Sands
1944-1945	Mrs. A. J. Randles
1945-	Mrs. Arthur B. McBride

Mountain and Presbyterial

1886-1909	Mrs. H. C. Campbell
1909-1909	Mrs. J. D. Sands
1909-1910	Mrs. R. C. Morton
1910-1944	Mrs. Wm. S. Cook
1944-1954	Mrs. Edgar B. Murdoch

Negro

1886-1901	Dr. C. Jane Vincent
1901-1902	Mrs. W. R. Wilson
1902-1904	Mrs. J. B. Hill
1904-1907	Mrs. R. A. Elliott
1907-1917	Mrs. Samuel Yourd
1917-1941	Mrs. Ada Kerr Wilson
1941-1949	Mrs. H. Ray Shear
1949-	Mrs. G. Virgil Hutchison

Parsonage

1892-1893	Mrs. Jennie H. Gillespie
1893-1894	Mrs. Thos. Stewart
1894-1898	Mrs. M. M. Patterson
1898-1912	Mrs. George W. McDonald
1912-1920	Mrs. J. D. Sands
1920-1926	Mrs. J. H. Maxwell
1926-1939	Mrs. W. P. Wiegering
1939-1944	Mrs. Edgar B. Murdoch
1945-	Mrs. William L. Neal

Thank Offering

1893-1920	Mrs. Mary Clokey Porter
1920-1946	Mrs. O. H. Milligan
1946-1952	Mrs. Thomas H. Newcomb
1952-	Mrs. Russell K. Montgomery

Junior

1893-1894	Mrs. T. J. Gillespie
1894-1912	Mrs. N. Wylie Stevenson
1912-1923	Mrs. I. H. Milliken
1924-1943	Mrs. W. R. McMunn
1943-1944	Mrs. Paul M. Haas
1944-1954	Mrs. Charles W. Fulton

Literature

1894-1894	Mrs. Annie R. Herron
1894-1897	Mrs. E. J. McPherson
1897-1899	Mrs. Jas. A. Grier
1899-1901	Miss Emma Mabon
1901-1906	Miss Elizabeth Caughey
1906-1910	Mrs. John S. Crawford
1910-1912	Miss Susan E. McNall
1912-1913	Mrs. J. W. Harsha
1913-1914	Mrs. H. C. Campbell
1914-1932	Miss Elizabeth Milligan
1932-1944	Mrs. A. J. Randles
1944-1945	Mrs. Charles Bradley Warren
1945-1952	Mrs. Walter H. Holt
1952-	Mrs. James T. Vorhis
	Mrs. W. R. McMunn
	Mrs. A. J. Randles
	Mrs. Robert M. Karr
	Mrs. Wm. S. Cook
	Miss Ida B. Little
	Mrs. Joseph M. Heagen
	Mrs. A. B. McBride
	Mrs. H. Ray Shear
	Miss Ida B. Little
	Mrs. Charles W. Fulton
	Mrs. G. Virgil Hutchison

Railroad

1896-1907	Miss E. D. Brown
1907-1908	Mrs. Samuel Yourd
1908-1909	Mrs. J. D. Sands
1909-1910	Mrs. Wm. S. Cook
1910-1912	Miss Susan McNall
1912-1914	Mrs. Ada Kerr Wilson
1914-1915	Mrs. R. Maurice Trimble
1915-1918	Mrs. J. Howard Maxwell
1918-1919	Mrs. M. R. Wilson
1919-1920	Mrs. J. H. Maxwell
1920-1939	Mrs. W. P. Wiegering
1939-1949	Miss Ida B. Little

Women (including Statistics and Efficiency)

1897-1898	Mrs. M. J. Stewart
1898-1899	Mrs. M. J. Stevenson
1899-1908	Mrs. M. W. Porter
1908-1910	Mrs. Caroline Porter Hill
1910-1911	Mrs. J. A. Alexander
1911-1915	Miss Jennie H. Clark
1915-1916	Mrs. Maurice Trimble
1917-1926	Mrs. D. J. Brown
1926-1931	Mrs. R. E. English
1931-1932	Mrs. Arthur B. McBride
1932-1938	Mrs. A. J. Randles
1938-1939	Mrs. Edgar B. Murdoch
1939-1943	Mrs. Robert M. Karr
1943-1949	Mrs. G. Virgil Hutchison
1949-1952	Mrs. Walter C. Brethauer
1952-	Mrs. R. S. Copeland

Young Women

1903-1904	Mrs. T. D. Mellon
1904-1908	Mrs. Nancy L. Wallace
1908-1911	Mrs. J. A. Alexander
1912-1951	Miss Ida B. Little
1951-1951	Mrs. John H. Gerstner, Jr.

Teen-Age

1952-1953	Mrs. John H. Gerstner, Jr.
1953-1954	Mrs. R. B. McNary
1954-	Mrs. H. Andrew Bruder

Temperance

1909-1918	Mrs. R. C. Morton
1918-1920	Mrs. J. H. Maxwell
1920-1926	Mrs. W. P. Wiegering
1926-1941	Mrs. Harriet S. Boobyer
1941-1943	Mrs. G. Virgil Hutchison
1943-1944	Mrs. Charles B. Warren
1945-1946	Mrs. Howard M. Bruce
1946-1949	Mrs. G. Virgil Hutchison, Acting Sec'y
1949-	Mrs. W. J. Harper McKnight

Indian

1912-1916	Mrs. Ada Kerr Wilson
1916-1926	Mrs. John S. Crawford
1926-1926	Mrs. D. J. Brown
1926-1926	Miss Jennie B. Wallace
1926-1931	Mrs. J. French Kerr
1931-1946	Mrs. Arthur B. McBride
1946-1947	Mrs. T. C. Strangeway
1947-1952	Mrs. Russell K. Montgomery
1952-1953	Mrs. Frederick E. Milligan
1954-	Mrs. Wallace G. McGeoch

Benevolence

1913-1941	Mrs. J. B. Hill
1941-1942	Mrs. Harriet S. Boobyer
1942-1949	Mrs. Samuel E. Baird
1949-	Mrs. H. Ray Shear

Financial

1914-1917	Mrs. Ada Kerr Wilson
1917-1919	Miss Ida B. Little
1919-1920	Mrs. O. H. Milligan
1920-1926	Mrs. D. J. Brown
1926-1926	Mrs. J. B. Hill
1926-1932	Mrs. J. D. Sands
1932-1945	Mrs. Arthur B. McBride
1945-1949	Mrs. William L. Neal

Testament and Annuity

1908-1932	Mrs. H. C. Campbell
1932-1942	Mrs. Harriet S. Boobyer
1942-1949	Mrs. Samuel E. Baird
1949-	Mrs. H. Ray Shear

Prayer Group

1920-1926	Mrs. W. P. Wiegering
1926-1934	Mrs. Harriet S. Boobyer
1934-1944	Mrs. Charles W. Fulton
1945-1945	Mrs. Raymond L. Edie
1946-1946	Mrs. Thomas H. Newcomb
1946-1949	Mrs. John C. Spielman
1950-1952	Mrs. Thomas F. Baker
1952-	Mrs. Walter C. Brethauer

CORRESPONDING SECRETARIES

1950-1952	Mrs. Frederick E. Milligan

SUCCESSION OF MAGAZINE STAFF—*MISSIONARY HORIZONS*
(Called *THE WOMEN'S MISSIONARY MAGAZINE*—1887-1953)
MISSIONARY MAGAZINE

Editorial Committee

1887-1914 Mrs. W. C. Hutchison
1887-1898 Mrs. J. F. Patterson
1887-1898 Miss Sallie McDowell
1899-1903 Mrs. H. C. Dean
1899-1904 Mrs. S. S. Wilson
1899-1903 Mrs. J. B. Carruthers
1905-1908 Miss Eleanor Collins
1906-1912 Miss Sarah J. Reid

Editors

1904-1925 Mrs. George Moore
1925-1948 Mrs. John P. White
1948- Mrs. E. D. McKune

Treasurers

1887-1893 Mrs. J. G. Carson
1894-1916 Mrs. S. M. Kelso
1916-1925 Miss Hazel Flagg
1925-1939 Mrs. Fannie F. Moore
1939- Mrs. Ralph H. Arnold

For the first 17 years there were four and sometimes five members of "The Magazine Committee." Two were designated as "Editorial Committee," one as "Secretary and Proof Reader," one as Treasurer. For a time an additional one was Young People's Secretary.

The records are not quite clear as to the length of service of some of the members of the committee.

JUNIOR MISSIONARY MAGAZINE

Editors

1899-1904 Mrs. E. M. Hill
1904-1906 Miss Margaret McLaughry
1906-1912 Mrs. J. A. Wilson
1912-1913 Miss Ida B. Little
1913-1923 Miss Carrie M. Reed
1923- Mrs. Joseph M. Heagen

Business Managers

1899-1912 Mrs. N. Wylie Stevenson
1912-1913 Mrs. H. C. Campbell
1913-1923 Miss Carrie M. Reed
1923-1927 Mrs. Joseph M. Heagen
1927-1943 Mrs. W. R. McMunn
1943-1944 Mrs. Paul M. Haas
1944-1950 Mrs. Charles W. Fulton
1950-1951 Mrs. John H. Gerstner, Jr.
1951- Mrs. R. D. Greenaway

THE TEENS

By MRS. R. B. McNARY, Secretary, R. R. 2, Canonsburg, Pa.

FACTS THAT EACH TEEN-AGE MISSIONARY SOCIETY SHOULD KNOW

1. WGMS dues 10 cents per member. Presbyterial expense fee varies with each Presbyterial. Check with your own Presbyterial treasurer. These dues should be sent as early as possible.

2. The goal set for teen special is one dollar per member per year. Our goal for 1954 is $2000. Please stress this in your society.

3. Thank Offering. This is entirely free will and no goal is set. Special thank offering boxes for teens are available.

4. All money is sent through your Presbyterial Treasurer.

5. Many of our teen-age members pay monthly dues of five or ten cents or more per month, into their society treasury. This is decided upon by each society.

6. Our Teen-Age Missionary Societies may include boys as well as girls, so welcome any boys who have the desire to study missions.

THE TEEN-TATTLER

In the last few months, four new teen-age missionary societies have been organized in Butler Presbytery, under the leadership of Miss Rachel Pierce, Pres. Teen-age Sec.

Willa Ramsey Circle, West Sunbury Church, with ten charter members. The sponsors are Mrs. Patty Anderson, Mrs. Kathryn Luppee, and Miss Jenny McCandless.

Fairview Teen-agers with eleven charter members, eight girls and three boys. (We are happy to have boys in this group.) The sponsors are Mrs. T. L. Kahl and Mrs. R. C. Sherrard.

McClure Circle Old Union Church, with fourteen charter members. The sponsor is Mrs. Jean Gifford.

Ebenezer Teen-agers with eight charter members. The sponsors are Mrs. R. C. Jamison and Mrs. Gildersleeve.

We also have a new Society in North Argyle with three charter members, Mrs. C. Russell Doherty, sponsor.

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond
Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Mr. E. A. Penney ..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission
Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister ..... Frenchburg, Ky.

FRENCHBURG, KY, SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg,	Ky.
Miss Marian Scott, Prin. H. S.	Frenchburg,	Ky.
Mr. Lester McCauley, Prin. Grades	Frenchburg,	Ky.
Mr. David Anderson	Frenchburg,	Ky.
Miss Carolyn Arndt	Frenchburg,	Ky.
Mr. and Mrs. Clay Banks	Frenchburg,	Ky.
Miss Alice Childs	Frenchburg,	Ky.
Mrs. Florence Eiler, Dorm. Matron	Frenchburg,	Ky.
Miss Mary Virginia Hager	Frenchburg,	Ky.
Miss Irene Hays	Frenchburg,	Ky.
Miss Alice Hesselink	Frenchburg,	Ky.
Mrs. Alice Hughes	Frenchburg,	Ky.
Miss Janet Jones	Frenchburg,	Ky.
Mr. S. O. Linderholm	Frenchburg,	Ky.
Mrs. S. O. Linderholm, Secretary	Frenchburg,	Ky.
Miss Alberta McBride	Frenchburg,	Ky.
Miss Helen McCoy	Frenchburg,	Ky.
Miss Reba Moody	Frenchburg,	Ky.
Miss Rebecca Morriss	Frenchburg,	Ky.
Miss Barbara Novosal	Frenchburg,	Ky.
Mrs. Clinnie Patterson, Clothing	Frenchburg,	Ky.
Miss Bertha Pecht	Frenchburg,	Ky.
Mr. Robert Randall	Frenchburg,	Ky.
Mrs. Leah Stephens	Frenchburg,	Ky.
Mr. John Teed, Maintenance	Frenchburg,	Ky.

JANE COOK HOSPITAL

Glendine Lundquist, Supervisor	Frenchburg,	Ky.
Mary O. Cochran, R.N.	Frenchburg,	Ky.
Jeannette M. Mannix, R.N.	Frenchburg,	Ky.
Betty J. Hatton, R.N.	Frenchburg,	Ky.
Berna Phelps, L.P.N.	Frenchburg,	Ky.
Prudy Dalton, L.P.N.	Frenchburg,	Ky.
Bernice J. Olson, Technician	Frenchburg,	Ky.
Joan Johnston, Office	Frenchburg,	Ky.
Mrs. Emma Brooks, Dietitian	Frenchburg,	Ky.

EZEL, KENTUCKY CHURCH

Rev. Homer Haines ..... Ezel, Ky.

EZEL KENTUCKY SCHOOL

Supt. and Mrs. Wm. A. Heagen	Ezel,	Ky.
Miss Larue Millen, Principal	Ezel,	Ky.
Miss Wanda Aigner	Ezel,	Ky.
Miss Ruth A. Bemis	Ezel,	Ky.
Mr. Albert H. H. Dorsey, Agriculture	Ezel,	Ky.
Mrs. Homer C. Haines	Ezel,	Ky.
Miss Zillah Hawthorne, Secretary	Ezel,	Ky.
Mr. and Mrs. Glen Helton	Ezel,	Ky.
Miss Beulah Hogan	Ezel,	Ky.
Miss Betty Kazbek	Ezel,	Ky.
Mrs. Fred S. (Ann Adair) McGeoch	Ezel,	Ky.
Miss Gladys Millen	Ezel,	Ky.
Mr. and Mrs. Ottis Murphy	Ezel,	Ky.
Mrs. Ora Mynhier	Ezel,	Ky.
Miss Gene Purdy	Ezel,	Ky.
Miss Lois Raube	Ezel,	Ky.
Mr. Stanley Trimble, Coach	Ezel,	Ky.
Mrs. Eliza Hulick, Clothes Room	Ezel,	Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey
Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones .. 422 Greenleaf, Evanston, Ill.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell
36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge
U. P. Home, Washington, Ia.
Miss Sallie E. Dickey
% D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie,	Ala.
Miss Georga Lee Jackson	Annemaine,	Ala.
Mrs. Willie Knight	Annemanie,	Ala.
Mrs. K. P. Thomas	Annemanie,	Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden,	Ala.
Mr. Harry W. McKeldin, Ass't Prin.	Camden,	Ala.
Mrs. Minnie T. Alford	Camden,	Ala.
Mr. William B. Ballard	Camden,	Ala.
Mrs. Hazel Ballard	Camden,	Ala.
Miss Francis Boyd	Camden,	Ala.
Mr. Rudolph Cooper	Camden,	Ala.
Mrs. Nora S. Daniels	Camden,	Ala.
Mrs. Amanda E. Freeman	Camden,	Ala.
Mrs. Izetta S. McCaskill	Camden,	Ala.
Mr. Thomas Van McDowell	Camden,	Ala.
Mrs. Elizabeth M. Parrish	Camden,	Ala.
Miss Geraldyne Pettway	Camden,	Ala.
Mrs. Neola P. Reese	Camden,	Ala.
Mrs. Mayme Smith	Camden,	Ala.
Mrs. Mattie L. Street	Camden,	Ala.
Miss Mabel Thomas	Camden,	Ala.
Mr. James Tyree	Camden,	Ala.
Mrs. Mildred Tyree	Camden,	Ala.
Miss Lizzie Washington	Camden,	Ala.
Miss Alice B. Whitaker	Camden,	Ala.
Miss Cora Whorter	Camden,	Ala.
Mrs. B. D. Bridges, Dietitian	Camden,	Ala.
Mrs. Sarah W. Rivers, Matron	Camden,	Ala.
Mrs. Minnie Peoples, Laundress	Camden,	Ala.
Mr. Martin Dees, Maintenance	Camden,	Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry	Camden,	Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hudley, Bible ..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. ... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Geneva Arnold	Knoxville,	Tenn.
Mrs. Lillian Jenkins	Knoxville,	Tenn.
Mr. Paul Redden	Knoxville,	Tenn.
Mrs. Mozelle Robinson	Knoxville,	Tenn.
Miss Mabel Weir	Knoxville,	Tenn.
Mrs. Mildred Wellman	Knoxville,	Tenn.
Mrs. Elberta Woods	Knoxville,	Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville,	Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry,	Ala.
Mrs. Edith Ervin	Miller's Ferry,	Ala.
Mr. Ferdinand Ervin	Miller's Ferry,	Ala.
Miss Olivia Hamilton	Miller's Ferry,	Ala.
Mr. Curtis Lewis	Miller's Ferry,	Ala.
Miss Darthular Mangram	Miller's Ferry,	Ala.
Mr. C. T. Patterson	Miller's Ferry,	Ala.
Mrs. Roma Patterson	Miller's Ferry,	Ala.
Mr. Frederick Reese	Miller's Ferry,	Ala.
Miss Gloria Ridgeway	Miller's Ferry,	Ala.
Mrs. Alice R. Scott	Miller's Ferry,	Ala.
Mr. Thomas Threadgill, Bible	Miller's Ferry,	Ala.
Miss Dorothy Veasley	Miller's Ferry,	Ala.
Mrs. N. D. Williams	Miller's Ferry,	Ala.
Mrs. Annie M. McDowell, Girls' Matron	Miller's Ferry,	Ala.
Mr. Herman Bridges, General Worker	Miller's Ferry,	Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie,	Ala.
Mrs. Helena Shelby	Prairie,	Ala.
Mrs. Leola Jackson	Prairie,	Ala.
Miss Vashti Jones	Prairie,	Ala.
Mrs. D. C. McCall	Prairie,	Ala.
Mrs. William T. Peters	Prairie,	Ala.

Rev. C. C. Brown, Pastor at Prairie and Annemanie
625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy
717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren
% Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White
825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... 37 Sidi el Metwali, Alexandria
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Frances M. Patton, 1922 ..... Mansura
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth M. Wilson, 1932 ..... 9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Helen R. Brownlee, R.N., 1931 ..... 905 Publication Bldg., Pittsburgh 22, Pa.
Mrs. Ada A. Dunlap, 1926 ..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Alice M. Grimes, 1924 ..... % Mrs. Delbert Hutchison, Claysville, Pa.
Miss Beatrice H. McClellan, 1948 ..... R. D. 4, Xenia, O.
Miss Sarah B. Meloy, 1923 ..... 220 S. Hutchison, Muncie, Indiana
Miss Venna R. Patterson, 1924 ..... 923 6th St., N., Nampa, Idaho
Miss Martha A. Roy, 1938 ..... 1 E. High St., New Concord, Ohio
Miss Mary C. Thompson, 1939 ..... Box 744, Sanford, Fla.
Miss Helen M. Walker, 1930 ..... 299 W. Second Ave., Columbus 1, Ohio
Miss Ethel L. Weed, 1919 ..... % Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Esther W. Wilson, 1919 ..... % Mrs. John McCain, 322 Bridge St., W. Bridgewater, Pa.
Miss Margaret A. Work, 1924** ..... E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Audrey C. Campbell, 1953 ..... Sialkot City
Miss Florence M. Carithers, R.N., 1953 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1918 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 ..... Sialkot City
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss Margaret E. Ballantyne, 1941 ..... Windsor, Vt.
Miss N. Addaline Brandon, 1931 ..... 2612 Montgomery, Detroit 6, Mich.
Miss Theresa I. Brownlee, 1922 ..... Sylvia, Kansas
Miss Edith M. Drake, 1947 ..... 4102 Memphis Ave., Cleveland 9, Ohio
Miss Eva M. Hewitt, 1930 ..... Hillsboro, N. Dakota
Miss Reba C. Hunsberger, M.D., 1921 ..... 5914 Pulaski Ave., Philedelphia 44, Pa.
Miss Glendine Lundquist, R.N., 1933 ..... Frenchburg, Ky.
Miss Evelyn M. McKelvey, R.N., 1937 ..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Marian T. Peterson, 1930 ..... 1221 Lafond St., St. Paul 4, Minn.
Miss Laura Reynolds, 1924 ..... 320 Bennett Rd., Buffalo 25, N. Y.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss S. Jane Lamont, 1928 ..... 440 Cayuga St., Philadelphia, Pa.
Miss Willa M. Ramsey, 1921 ..... % Rev. F. G. Wright, R. D. 2, Irwin, Pa.

THE SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Matthews, 1946 ..... Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Omdurman
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Frances Turk, R.N., 1921 ..... P. O. Box 155, El Obeid
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Ray Huffman, R.N., 1924 ..... 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Marguerite M. McClellan, 1926 ..... 228 S. Water St., Olathe, Kansas
Miss E. Verna Pillow, 1930 ..... 428 N. 16th St., San Jose, Calif
Miss Eleanor C. Vandevort, 1949 ..... Box 81, R.D. 1, Wexford, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Ghimeera
Miss Isabel Blair, 1922 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Norma H. Knieriemen, R.N., 1953 ..... Addis Ababa
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Sayo
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Addis Ababa
Mrs. Ruth L. Walker, 1923 ..... Ghimeera
Miss Joan E. Yilek, 1948 ..... Addis Ababa
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N., 1933** ..... 578 Sheffield Drive, Springfield, Delaware Co., Pa.

Under Appointment

Miss Beverly J. Day, 1953 ..... 68 Ash Ave., Cranston 10, R. I.
Miss Faith E. Hamilton, 1954 ..... 1103 6th St., S., Nampa, Idaho
Miss Louisa G. Hines, R.N., 1953 ..... 196 Pleasant St., Brockton, Mass.
Miss L. Katherine Jacobsen, 1954 ..... 1312 Chester Ave., Inglewood 3, Calif.
Miss Mary L. Markley, 1954 ..... R. D. 1, Cadiz, Ohio
Miss Gene A. Purdy, 1954 ..... 25630 Southfield, Detroit 35, Mich.
Miss Norma Lee Squires, 1954 ..... 6200 Latona, Seattle 5, Wash.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 ..... United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 ..... 1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 ..... 225 E. Broadway, Newton, Kansas
Miss Minnehaha Finney, 1894 ..... 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 ..... 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 ..... % U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 ..... 1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 ..... 1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 ..... Five Shoregate, Crail, Fife, Scotland
Mrs. Jane Smith Simpson, 1922 ..... 228 E. Main St., Ligonier, Pa.
Miss Nellie C. Smith, 1911 ..... % U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Laura B. Walker, 1904 ..... 306 Penn Ave., Pittsburgh 21, Pa.
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INDEX—Volume LXVII

September, 1953—August, 1954

A

A Little Time Apart, 1, 65, 129, 193, 257, 321, 385, 449, 513, 609, 673

B

Bible Society, American.....Nov. Cover
150th Jubilee 346
What Mary Wanted (Story)..... 479
Bible Quotations 2, 66, 134

C

Case vs Ecclesiastical Male—A. C. Moore.... 217
CHILDREN EVERYWHERE (In our Missions)
...of Egypt—Ruth M. Williamson..... 452
...of Ethiopia—Mrs. Murray Russell..... 458
...of North Sudan—Mary A. Bode..... 455
...of South Sudan—Mrs. J. R. Swart..... 457
Christ for the World (1954 theme), 196, 259, 323, 387, 451, 515, 620, 707
Christ in Christmas—C. Wallace..... 249
Christ or Cocktails in Christmas—A. Moore... 151
Christmas Cards, Religious..... 227
Christmas Stories 149, 215
OUTWARD LOOK TO CHRIST IN CHRISTMAS 183
"We Have Seen His Star" It Led Me:
to Egypt—Sarah Meloy 188
to Ethiopia—Marjorie Faught 184
to Pakistan-India—M. Ballantyne 185
to North Sudan—Beverly Day..... 187
to South Sudan—Joan E. Yilek..... 186
"And Are Come to Worship"
Adults Come—Mrs. Duncan C. Henry.. 189
Children Come—Martha J. Hall..... 142
Youth Come—Mary Alice Mick..... 141
"We Bring Gifts—W. J. H. McKnight... 144
Communism Has Even Chance—F. Laubach.. 221
Conferences, Summer 488, 550, 551
Contemporary Perplexity in Our Missions..199-211

D

DRAMATIZATIONS
From Many Lands (Jr.)—Mrs. R. Shoop.... 46
From Other Shores—M. Thompson, M. Roy. 395
How the Light Came—Juliette T. King..... 721
Let's Talk Turkey—Mrs. A. Ballinger..... 720
Singing Hearts—Mrs. C. T. Siviter..... 23

E

Easter "The Lord Is Risen"..W. D. Millen... 388
Editorials—Mrs. Ralph H. Arnold..... 39
Editorials—Mrs. E. D. McKune, 39, 98, 162, 211, 226, 295, 322, 359, 418, 485, 546, 703
EGYPT
Annual Reports of Missionaries.....576-584
Contemporary Perplexity—W. J. Skellie.... 199
Egyptian Autobiographies—Three Girls..... 369
Family, A Happy Egyptian—M. L. Thompson 464
"Ibis," The 276, 499, 578
"Is There Aught?"—Mrs. N. McClanahan.. 405
Looking Ahead—Rev. and Mrs. E. H. Ammon 531
Ministering to Rural Areas—E. M. Bailey.. 710
Ministering to Rural Areas—Mrs. E. Bailey. 709
MISSION STATIONS
Alexandria 277, 284
Assiut, 36, 53, 235, 278, 504, 520, 531, 580, 584
Benha 287, 583
Cairo.....245, 271, 275, 406, 576, 582
Fayoum 378, 581
Luxor 118, 181, 282, 579
Minia 52, 578
Tanta...95, 118, 215, 244, 279, 376, 582, 584
NEWS FROM AFAR
(Mrs. W. J. Skellie, Assoc. Editor)
Assiut Hospital—Mildred Cooke..... 36
Can You Read?—Margaret A. Work..... 166
Christmas at P.M.I.—Helen Walker..... 235
P.M.I. Letter—Amgad Ghobriel..... 416
Substituting at P.M.I.—Mrs. W. Nolin... 645
To Make His Face Shine—Mrs. Hutchison 103
Retreats in Egypt—P. H. McClanahan..... 297
She Lives (Ruth A. Work)—Anna Milligan. 351
Stories and Plays.....95, 268, 395, 405, 484
The Curious One—Marjorie Dye 406
These Also Serve—M. C. McFeeters..... 520
Time to Think T.O.—Inez Sutton..... 719
Voice of Short-Termer—L. G. Hines..... 340
Widening Horizons—Marjorie Dye..... 330
EGYPT'S 100 YEARS (Centennial Articles)
American Mission, Luxor—Ida Whiteside... 282
Another Date Makes History—V. Patterson. 265
Anna Y. Thompson—Mrs. J. W. Acheson.... 275
Backward Look, A—E. M. Bailey..... 264
Captain (Rais) Salem—D. Galloway..... 276
Centennial Days—Mary L. Perkins..... 540
Century of Service—E. M. Bailey..... 292
Century in Retrospect—H. E. Philips..... 266
Faith Rewarded—Marion A. Paden..... 274
Fowler Children's Home—E. M. Wilson..... 271
Impressions of Centennial—Mrs. H. Buchanan 481
Impressions, M. K. Missionary—J. Lorimer. 482
It Couldn't Happen at Home—Mrs. E. Bailey 280
Just a Few Dates—Mrs. J. W. Acheson..... 268
Life in These Parts—Lois D. Kingan..... 287
Mary C. Porter GBS—Carol McMillan..... 279
Memories—Minnehaha Finney 281
Mr. Reilly Retires—Mrs. W. W. Nolin..... 284
Only a Hundred Years—Ethel L. Weed..... 639
Safe-Kept Memory—Mrs. F. McClanahan... 278
Scenes from Pageant—Mrs. H. Hutchison... 268
Three Recruits of 1860's—F. D. Henderson. 272
Unique Mission School—W. P. Gilmor..... 277
ETHIOPIA
Annual Reports of Missionaries.....585-590
MISSION STATIONS
Addis Ababa 182, 440, 585, 586
Ghimeera 167, 182, 585, 586
Gorei 585, 590
Maji 51, 313, 376, 503, 589, 590
Sayo 229, 312, 534, 585, 588
NEWS FROM AFAR (Mrs. R. Walker, Assoc. Ed.)
Christmas—Mrs. J. A. Cremer..... 236
Ghimeera—Ruth L. Walker..... 167
How Solved Problems—M. Faught..... 109
My Day—Mrs. Fred Russell..... 358
Problems in Mission Hospital—M. Faught 36
Shora—Ruth L. Walker..... 413
Contemporary Perplexity—Ruth M. Nichol.. 205
Giving Coffee, Corn, Tithes—H. J. McGeary 628
Growth, Why Not?—Martha Maxwell..... 534
Ministering to Rural Areas—R. Walker.... 712
Those First Years—Ruth C. Beatty..... 522
Voice of Short-Termer—Anna H. Ens..... 337
What to Wear (Costumes)—Ruth Nichol... 110
Widening Horizons—Isabel Blair..... 329
Youth Responds—Mrs. Duncan C. Henry... 398

F

Foreign Missions—Mrs. A. B. McBride, 50, 117, 180, 244, 309, 375, 439, 503, 570
From Other Shores They Come (Students) .390-398
Future—Widening Missionary Horizons....324-336

G

God Was Their Refuge—J. E. Ryberg..... 411

H

Home, Beatitudes of the .....April Cover
Homes in Our Mission Lands.....460-467
Homes of the World (quotations)..... 450

I

INDIAN (American)
Annual Reports of Missionaries.....556-559
"Birch Bark Talks"—Alfred Miller..... 16
Homes of Indian—Mrs. F. E. Milligan..... 465
Indian Missions—
Mrs. F. Milligan.....19, 115, 176, 241, 306
Indian Missions—
Mrs. R. Montgomery.....374, 435, 501
MISSION STATIONS
Oljato, Utah.....12, 306, 335, 374, 501, 556
Simnasho, Oregon.....7, 374, 435, 501, 558
Stilwell, Oklahoma 11, 559
Tama, Iowa 10, 559
Warm Springs, Oregon.....5, 241, 501, 556
Wheelock Academy, Oklahoma....14, 410, 559
Ongoing Scriptures—American Bible Soc.... 17
Outward Look to the Indian.....5-14
Roads "Away Ahead"—Mrs. F. E. Milligan. 19
Water for Thirsty Navajos—C. Cole..... 335

J

Juniors, The—Mrs. Chas W. Fulton, 46, 114, 175, 240, 305, 371, 433, 499, 662
Junior Missionary Magazine—Mrs. J. Heagen. 662

L

Literature Department—Mrs. J. T. Vorhis, 56, 124, 186, 250, 315, 379, 444, 507, 667
Lotus, The—L. A. Gotwald..... 386

M

Memorial Service, Presby.—E. Dougherty 421
Memory Dreams—By Our Missionaries 516-523
Minutes, 1954 WGMS Convention—Mrs. Gibson 675
MISSIONARY HORIZONS (Magazine), 98, 101, 159, Dec. Cover, 418, 485
  Annual Reports, Editor and Treasurer ..664, 665
  Check-Up Chart of Subscriptions 42
Missionaries (Directories) ..62, 126, 190, 254, 318, 382, 446, 510, 604, 730
MOUNTAIN AND PRESBYTERIAL
  Annual Report of Missionaries 565-569
  God's Plan for Her Life—Mrs. R. Caldwell .. 526
  Missions—Mrs. E. B. Murdoch 48, 116, 177, 243, 307, 383, 372, 436, 502
MISSION STATIONS
  Cedar Creek 372, 568
  Ezel 177, 242, 307, 566 568
  Frenchburg 48, 178, 372, 436, 442, 486, 502, 526, 565, 567
Mountain Top Vision, A—Virginia Stormer 157

N

National Council, Understanding the 341
NEGRO (American)
  All God's Chillun—Mrs. W. D. Mercer 70
  Annual Reports of Workers 560-564
  Negro Missions—Mrs. G. V. Hutchison ..49, 69, 179, 243, 308, 384, 438, 500, 564
  MISSION STATIONS
    Camden, Ala. 75, 533, 560
    Chase City, Va. 19, 81, 86, 562
    Henderson, N. C. 78, 85, 438, 563
    Knoxville, Tenn. 73, 82
    Miller's Ferry, Ala. 243, 562
    Prairie, Ala. 83, 561
  OUTWARD LOOK TO NEGRO
    "Climbing Jacob's Ladder"
      ...at Henderson, N. C.—O Robinson ... 85
      ...at Knoxville College—M. Moss 82
      ...at Prairie, Ala.—W. T. Peters 83
    "Lord, I Want to be a Christian"
      ...Knoxville College—J. A. Colston 73
      ...Camden Academy—A. C. Peoples ... 75
      ...Chase City, Va.—M. C. Jackson 79
      ...Henderson, N. C.—Mrs. M. Poole ... 78
  Homes, Negro—Mr. and Mrs. G. W. Smith .. 467
  Story "Joey"—Mrs. H. L. Downie 408
  These Things I Remember—Mrs. W. Wilson 524

P

PAKISTAN-INDIA
  Annual Reports of Missionaries 591-603
  Communism Has Even Chance—F. Laubach. 221
  Contemporary Perplexity—P. A. Miller 202
  From Other Shores—W. C. Christy 309
  Homes, Pakistan-India—M. T. Peterson 463
  Hopes, Plans, Enthusiasm—D. M. Neff 532
  Kohat and Kurrum Valley—M. Ballantyne .. 403
  Memory's Gallery—Mrs. J. G. Campbell 516
  MISSION STATIONS
    Jhelum 348, 598
    Pathankot 50, 234, 601, 602, 603
    Rawalpindi 375, 592
    Sialkot 361, 440, 504, 591, 596, 597, 598
    Thal 229, 594
  NEWS FROM AFAR (Mrs. J. D. Harkness, Assoc. Editor)
    Adult Education Week—Mrs. W. H. Ross 107
    Christmas Message—Vida Graham 234
    Islamics Institute—Mrs. J. D. Brown 647
    Learning Urdu—Marie Allison 354
    Our Scenery—Evelyn Cathcart 106
    Taxila Hospital—Mrs. O. A. Brown 170
    Visit to Leper Asylum—M. Fehlman 414
    What Can You Do?—Eva Hewitt 35
  Stories 403, 476
  There It (Money Goes—H. J. Stewart 624
  They, Too, Give—J. D. Harkness 632
  Voice of Short-Termer—R. E. Noble 339
  Widening Horizons—Eva M. Hewitt 332
Parsonage Department—Mrs. W. L. Neal 658
POETRY
  As One Who in the Valley 333
  "As Thy Days"—W. G. Wilson 525
  Apostles of the Risen Christ 539
  Better Gift Than Gold—W. G. Wilson 69
  Bible, My—Edgar A. Guest 129
  Bible of the Race—J. R. Lowell 129
  Building—P. E. Deitz 521
  Call to Advance, The 321
  Christ for the World (1954 Theme Song) ... 193
  Christmas Poems 132, 133, 145 216
  Dream, The 578
  Easter Quotations 389, 434
  Fill Me, Lord—Ida M. Yoder 417
  From Vision to Victory—Harriet R. Bean ... 673
  Get Somebody Else—W. G. Wilson 113
  Heaven 421
  Homes 460, 485
  Horizons, Far and Near—T. C. Clark 513
  How Long Shall I Give? 663
  I Am the Child—Mame Gene Cole 449
  If I Could Make—W. G. Wilson 525
  If You Could He'p Jes' One—W. G. Wilson . 87
  Indian Version of 23rd Psalm 19
  Inward, Upward, Outward Look—E. Baker .2, 66, 130
  It Isn't the Things We Do 239
  Keep Them in Memory 555
  Let Me Be a Little Kinder 564
  Life from Death 422
  March of Mortality, The 421
  Mothers—Mrs. Katherine Bode 456
  Mountain-Inspired Prayer 116
  My Father's World—and Mine 385
  New Leaf, The 248
  O Living Christ—Cuninggim 101
  O Matchless Honor 376
  One April Day 421
  Our Opportunity Today—Ozora S. Davis 552
  Out Where West Begins—A. Chapman June Cover
  Pathway Royal—Thomas a'Kempis ...Apr. Cover
  Peace—Odell Shepard 129
  Prayer—Emily Adams 1
  Prayer, A—W. G. Wilson 65, 525
  Prayer, A—Mrs. R. B. McNary 498
  Prayer, A Christmas 145, 150
  Prayer, A Cheerful 165
  Prayer, Our—Mrs. F. McOuat 238
  Put de Bible in Dey Han's—W. G. Wilson .. 564
  Remember—and Press On—B. Watkins 257
  Rest Ye in Peace—R. L. Lilliard 537
  Show Me, O Lord—M. Watson 72
  Somebody'll Know—W. G. Wilson 80
  Teacher's Prayer 533
  "There Are Hermit Souls" 79
  Visions of the Young—D. E. Marvin 533
  Wealth 609
  "We Give Thee But Thine Own" 88
  What Can I Spare?—F. Langsbridge 273
  Why Should Not I? 659
PRESIDENT'S PAGE (WGMS)
  A Charge to Keep—Mrs. Wallace Rogers 345
  Consecration—Mrs. Jack Craig 417
  In the Beginning, God—Mrs. G. Shambaugh 294
  That the World May Know—Mrs. Shambaugh 644
  The Message Personal—Mrs. G. B. Gibson .. 493
PRAYER
  Prayer Groups—Mrs. W. Brethauer 230, 303, 368, 432, 497, 523, 549, 663, 668
  Prayer Quotations (Dept. Headings) 290-315
  Prayer, World Day of 295
  Upward Look—Mrs. W. Brethauer 4, 68, 132
Program Calendar (1954) 162, 163, 227
Program Suggestions 26, 92, 214, 286, 353, 409, 470, 635

Q

Quiz .....2, 66, Oct. Cover, 130, 631

R

Recording Secretary, WGMS Bd. of Directors—Edith L. McBane 57, 360, 489, 648
RURAL HIGHWAYS AND BYWAYS
  "Let Me Walk in the Fields"—F. B. Bailey . 708
  Ministering to Rural Areas (Our Missions) . 709

S

Saneya Shafik, Miss—A. A. Tedford 95
Short Termers, Voice of Our 337-340
Spanish-Speaking Americans—Virginia Stormer 157
Stamps, U.S.A. Newest .....May Cover
STEWARDSHIP
  MISSIONARY $, ROMANCE OF THE
    Budget Dollars—H. E. Kelsey 621
    There It Goes—to Missions 623-627
    They, Too, Give (in Mission Lands) ...628-632
  Scripture Stewardship Service 637
  "We Give Thee"—W. McKnight 88
STORIES
  Unforgettable Characters ..27, 93, 146, 155, 348, 542, 636
  "Father, Forgive Them"—Mrs. G. Campbell 102
  Joey—Mrs. H. L. Downie 408

Lam—Mary Smith 399
Old Windy—Ray Huffman 401
She Flunked—Mrs. Lillian Oyler 472
Tanta Children at Christmas—R. Williamson 215
The Curious One—Marjorie Dye 406
This He Believed—Mrs. Lillian Oyler 29
What Mary Wanted—Am. Bible Soc. 479
SUDAN, NORTH
Annual Reports of Missionaries 572-574
Contemporary Perplexity—R. F. Shields 208
Door of Sudan Stood Open—L. Haspels 528
From Other Shores They Come—R. Meloy .. 393
Homes—Mrs. H. T. Walker 460
Ministering to Rural Areas—Una Cole 715
MISSION STATIONS
Atbara 37, 573
El Obeid 108
Gedaref 168, 441
Khartoum 505
Khartoum North 246, 518, 572
Omdurman ... 230, 311, 404, 528, 572, 573, 574
NEWS FROM AFAR (Mrs. L. Finney, Assoc. Ed.)
It Can Be Done—Rosaltha Kenagy 37
New Horizons—Mary E. Cole 415
On Missionaries' Veranda—R. Wilson 168
Religious Attitudes—W. Galloway 108
Village Visit, A—Mrs. G. E. Morrison 356
Visit, Atbara and Port Sudan—E. Stewart 354
We Visit Brides—Mary A. Bode 230
Prayers Answered—Elsie E. Grove 518
Regular and Special Offerings—W. Stasy ... 630
Walls—Mrs. Leander Finley 404
Where Does the Money Go?—R. F. Shields . 626
Widening Horizons—E. Verna Pillow 327
SUDAN, SOUTH
Among the Shilluks—Mrs. W. S. Wilson 529
Annual Reports of Missionaries 575
Appreciation, Government Official—F. Baldry 90
From Other Shores They Come—D. Rankin . 393
Homes—Mrs. Charles Jordan 461
Impressions of a Visitor—M. Van Horne ... 412
Learning Stewardship—Mrs. A. M. Roy 629
Ministering to Rural Areas—C. Jordan 714
MISSION STATIONS
Doleib Hill 117, 311, 472, 505, 529
Nasir 51, 120, 183, 226, 247, 399, 401, 575
Obel 231
NEWS FROM AFAR (Mrs. Roy, Assoc. Ed.)
Are the Heathen Happy?—Jean Maxwell . 413
God's Eye Is on the Sparrow—S. S. King . 357
My First Dance—Mrs. Sherman Wilson .. 171
News from Abwong—Mrs. K. Rasmussen . 34
Pibor Post—Mrs. A. G. Roode 104
They Came, Saw, Conquered—Helena Tetley 646
We Are One—Mrs. W. B. Adair 231
Stories 29, 399, 401 472
There It (Money) Goes—
Mrs. M. H. Thompson 623
Voice of Short-Termer—T. Wilson 337

T

Teens, The—Mrs. R. B. McNary .44, 112, 173, 228, 239, 304, 369, 434, 498, 554, 660
Temperance and Reform—Mrs. W. J. H. McKnight .55, 122, 185, 249, 314, 380, 442, 506, 666
Case Vs. Drinking—Ansley C. Moore 151
Sobriety for Their Sakes—F. S. Downs 468
Thanksgiving Quotations ..... 164, Nov. Cover
Thank Offering—Mrs. R. K. Montgomery .. 32, 43, 111, 172, 237, 298, 425, 494, 718
T. O. Pageants 23, 720, 721
"That the World May Know" (Reviews)—
Mrs. H. Downie 197, 212, 260, 324
This He Believed—Mrs. Lillian Oyler 29
Treasurer, WGMS—Mrs. H. Ray Shear ... 490, 649
Tributes .. 58, 125, 188, 253, 316, 350, 381, 445, 507, 604, 668, 725

U

UNFORGETTABLE CHARACTERS
Elect Lady of Luxor—Ida B. Whiteside 27
Four Vivid Unforgettables—P. McClanahan . 146
Lily—Marguerite M. McClellan 93
Mrs. S. G. Hart—Laura B. Walker 155
My Friend Amalia—Venna R. Patterson ... 636
Two (M. Morgan, S. Johnson)—Kate Hill .. 348
Out of Darkness into Light—Una Cole 542
UNITED STATES OF AMERICA
Contemporary Perplexity 211
In Land of My Dreams—Stanley Luke 476
Ministering to Rural Areas—G. Kerr 716

W

Women's Assoc. of N. A.—
Mrs. F. H. Carson ..... June Cover
Women's Assoc. of West—
Mrs. Mark Roy ..... June Cover
WGMS CONVENTION, Nampa, Idaho
Convention Secretary—Mrs. Grant B. Gibson 41, 101, 226, 296, 297, 360, 675
Convention Officers ..... All Covers
Local Committee, Idaho Presbyterial Inside Covers, 296, 420, 487, 547
Program of 70th Convention 642
Publicity on Convention
Idaho Welcomes—Mrs. E. H. Kenneke ... 611
Idaho Presbyterial Welcomes—
Mrs. M. E. Pinkerton 615
Synod of Columbia Greets—M. D. Safford 614
Welcome to Presbyt. and Nampa—
Mrs. C. Pilant 616
WGMS Succession of Officers, etc 726
Women of Church—Mrs. J. P. White 535
Women's Department—Mrs. R. S. Copeland ... 660
Women, United Church 220
World Council of Churches 344, 411, 514, 547
WORSHIP SERVICES—"Christ for the World"
Christ, the Bread of Life—Mrs. V. Cosby .. 620
Christ, Burden Bearer—Mrs. D. Montgomery 196
Christ, the Child—Mrs. V. M. Cosby 451
Christ, the Friend—Mrs. V. M. Cosby 515
Christ, the Leader—Mrs. D. Montgomery ... 323
Christ, the Tree of Life—Mrs. V. Cosby 707
Christ, Water of Life—Mrs. D. Montgomery 259
Christ, the Youth—Mrs. V. Cosby 387
"That They May Know" (Convention theme)
WORSHIP SERVICES (1953 Convention)
GOD'S WORD
... A Crushing Hammer—Dr. R. Hunsberger 33
... A Defensive Weapon—Mrs. B. Ridgeway 97
... A Devouring Flame—Mrs. W. J. Tait ... 32
... A Growing Seed—Nellie C. Smith 161
... A Living Food—Mrs. R. E. Grefe 160
... A Probing Instrument—Mrs. W. Rogers 96
... A Shining Lamp—Mrs. V. M. Cosby 224
WORSHIP SERVICES—The Inward Look
What Saith James and Jude?—H. R. Shear .. 3
What Saith Peter?—William I. Graham 68
What Saith John in Epistles?—H. Dahlberg . 131

Y

YOUTH
Foreign Students to U.S.A. 390-398
Youthful Visions (By Missionaries) 528-534

ILLUSTRATIONS

B

Bamba and Husband 269
Barnett, Dr. and Mrs. James 264
Bible ... 2, 16, 66, 131, 133, Nov. Cover, 347, 387
Bond, Miss Agnes Ruth 410
Bruder, Mrs. H. Andrew 489

C

Campbell, Mrs. H. C. 537
Children ..... 143, 321, 449, Apr. Cover
Christ . Dec. Cover, 193, 308, 310, Feb. Cover, 388, 539
Christmas ... Nov. Cover, 128-144, 227, 237-250
Colston, James A. 73
Colvin, Dr. and Mrs. James H. 619
Cooke, Carolyn Elaine 77
Craig, Mrs. Jack 610, 673
Churches, in Idaho Presbytery 616-619

D

Dalton, Mrs. Karl 176
Date Gatherer, The 263
Day, Miss Beverly J. 180, 705

E

Easter ..... 388, 389, 417, 459, Apr. Covers
EGYPT
Alexandria 277
Assiut ..... Jan. Cover, 521, 581, 640, 641
Beni Suef 583
Cairo 138, 201, 264, 271, 290, 304, 369
Delta Car 361
"Ibis," The 175, 276, 499
Literacy ..... Jan. Cover, 331
Map 263

Missionaries, 119, 155, 180, 244, 265, 269, 270, 272, 273, 274, 283, 288-291, 309, 359, 439, 614, 640, 641
Missionary Children 454
People, 95, 103, 200, 215, 216, 271, 277, 282, 288-291, 304, 331, 360, 370, 407, 452, 577
Scenery ..... Jan. Cover, 257, 396, 578
Tanta 215, 216, 288, 376, 453
Eskimo Children 480
ETHIOPIA
Addis Ababa 458
Ghimeera 206, 587
Maji 377, 589
Missionaries 205
People 110, 186, 207, 413, 458, 523
Sayo 585

F

Finney, Dr. Davida 481

G

Girgis, Miss Genevieve 376
Glass, Miss Martha C. 283
Gordon, Rev. and Mrs. H. W. 11

H

Hamilton, Miss Faith E. 9, 439, 615
Hart, Mrs. S. G. 155
Harvey Family, Dr. William 273
Hill, Mrs. J. B. 537
Hines, Miss Louisa G., R.N. 180, 704
Hogg, Rev. John 269
Homes 460, 462, 575
Hudley, Mrs. Grayce Salley 87
Hutchison, Dr. and Mrs. H. S. 359

I

Idaho Scenes ..... June Covers, 610-620
Indian, American, Sept. Cover, 1, 5, 15-20, 334, 410, 501, 555-559
INDIAN MISSIONS
Oljato, Utah, 12, 13, 14, 176, 306, 336, 424, 466, 557
Simnasho, Oregon 7, 9, 558
Stilwell, Oklahoma 11
Tama, Iowa 10
Warm Springs, Oregon 6

J

Jacobsen, Miss Katherine L. 704
Jeep, Fulton 41
Junior Missionary Magazine 663

K

Knieremen, Miss Norma, R.N. 205
Kurtz, Rev. Harold 9
Kyle, Miss Ella O. 291
Kyle, Miss Mary 117

L

Lansing, Sarah B. Dales 269
Lawrence, Dr. Caroline 288
Lewis, Miss Barbara A. 50
Lincoln, Abraham 322
Lotus Flower and Leaf 386
Luke, Shirrin 477
Luke, Stanley 391, 476, 478
Lundquist, Miss Glendine 437
Luther, Martin 261

M

Mansour, Miss Gomer 407
Markley, Miss Mary L. 439, 704
Marsh, Rev. Clinton 500
Massey, Miss Mabel, M.D. 391
Matta, Miss Lydia 304, 576
McCague, Rev. and Mrs. Thomas 265
McComb, Mason 424
McGeoch, Mrs. Wallace G. 489
McIntyre, Miss Aulora 114
McKibben, Miss Elizabeth, R.N. 309, 350
McKown, Miss Martha J. 291
MISSIONARY HORIZONS ..... 98, 159, Dec. Cover
Mitchell, Rev. Louis and Family 10
Montgomery, Dr. and Mrs. Don P. 359
Mott, Dr. John R. 213
MOUNTAIN MISSIONS
Ezel 242, 567
Frenchburg 373, 437, 443, 502, 565, 566

N

Naguib, President of Egypt 119
Nasir, K. L. 391
NEGRO MISSIONS
Annemanie, Ala. 563
Camden, Ala. 77, 560, 561
Chase City, Va. 80, 81, 86, 87
Henderson, N. C. 78, 85
Knoxville, Tenn. ..... Oct Covers, 74, 83
Prairie, Ala. 84, 112
Negro Leaders 65, 73
New Wilmington Missionary Conference 550
Nida, Eugene 176
Nolin, Rev. Kenneth 9

P

PAKISTAN-INDIA
MISSIONS, U.P.
Gurdaspur 601
Jhelum 598
Pathankot 204, 235, 603
Sargodha 596
Sialkot 203, 361, 591, 599, 600
Zafarwal 592
Missionaries 50, 117, 419, 478
People 203, 235, 361, 391, 476-478, 591-597
Scenery 516
Thank Offering Clay Pots 26
Patterson, Mrs. Clinnie 502
Patterson, Miss Venna R. 614
Penny, E. A. 9, 435
Peters, William T. 84
Peterson, Miss Marian T. 419
Purdy, Miss Gene A. 705

R

Ray, Rev. Chandu 550
Rogers, Miss Phyllis A. 53
Rogers, Mrs. Wallace 610, 673
Ross, Mrs. Alma P. 180
Roy, Bobby 305
Roy, Miss Martha A. 119

S

Sayid, Miss Farida 369
Shafik, Miss Saneya 95, 407
Shambaugh, Mrs. G. I. G. 610, 673
Shora 412
Schreiner, Mrs. C. B., Home 478
Smith, Dr. Mary, with Fulton Jeep 41
Squires, Miss Norma Lee 407, 439, 615, 705
Stamp, New U.S.A. ..... May Cover
Stewardship 527, 599, 621, 635
SUDAN, NORTH
MISSIONS, U.P.
Atbara 137
Khartoum 209
Khartoum North 114, 456, 518, 519, 573
Omdurman 210, 528, 572
Port Sudan 355
Missionaries 53, 114, 180, 210
People 169, 355, 456
Scenery 328
SUDAN, SOUTH
MISSIONS, U.P.
Doleib Hill 394, 462, 530, 575, 647
Nasir 41, 305, 402
Missionaries 433
Missionary Children 305
People 209, 575, 630, 647

T

Temperance ..... Sept. Cover, 468, 469
Thompson, Miss Anna Y. 270, 274
Todecheene Family 14, 336, 466

U

United Church Women Officers 220

V

Van Horne, Miss Marion 412

W

Watson, Dr. and Mrs. Andrew 272
Watson, Dr. Anna B. 289
Welker, Edith F. 471
WGMS Officers 610, 673, 691
WGMS Local Committee 610
White, Mrs. J. P. 267
Williams, Miss Edith 361, 391
Williamson, Miss Ruth M. 244
Wilson, William Green 65
Wissa, Madame Fahmy Bey 291
Work, Miss Ruth A. 309, 352
Work Camp 9
World ..... 195, 198, 487, May Cover, 549

Y

Youth ..... 141, Mar. Cover, 385, May Cover, 518

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WORLD COUNCIL ASSEMBLY

Many thousands of families may participate in the 2nd Assembly of the World Council of Churches via radio and television while the Council is in session at Evanston from August 15 to 31. This great event in the religious life of the world is coming to America "for such a time as this." Let all church people, whether in actual attendance or not, follow the Assembly with interest and prayer.

PRAYER
For The Second Assembly of the World Council of Churches

This prayer is commended to the churches by the Central Committee of the World Council. You are asked to join Christians around the world in its use.

Almighty God, Father of our Lord Jesus Christ, from whom cometh every good and perfect gift, we pray for the health and the power of Thy Church on earth. We confess that we have made it unworthy by our own unworthiness. We have clung to ways which are merely our own, and have caused the Church to continue in division. We have failed to give ourselves only to Thee, and have brought weakness upon the Church. Renew in us a right mind, O Father, that there may be new life and power in Thy Church unto Thy glory.

We pray for those who prepare for the coming Assembly of the World Council of Churches, that all that they do may be inspired by Thy Spirit. May their thinking be courageous and true; may their plans work wholly to the good of Thy Church; may they serve with the devotion of a single mind stayed on Thee alone.

We pray for those who will attend the Assembly, that in their preparations for their work there, they may seek Thy purpose; that in their discussions, they may speak to defend only Thy truth; that in their decision they may follow the leading of Thy Spirit unto the service of mankind.

We ask Thy blessing upon this undertaking, that Thou wilt judge, correct and redeem each part and step, that the whole may be a great sign unto men of the presence and the coming of our Lord, even Jesus Christ.

And now unto Him be glory in the Church, through Christ Jesus, world without end. *Amen.*

WGMS SHORT-TERM MISSIONARIES

To the Directory of Short-termers, p. 665, June Missionary Horizons, *add these names of young women under appointment:*

Miss Minerva M. Campbell, 1954.....4022 Wyoming Ave., St. Louis 16, Mo.
Miss Carolyn A. Phelps, 1954.....R. D. 1, Monmouth, Ill.
Miss Helen P. Vos, R.N., 1954.....2433 Covemoor Dr., Lake Fenton, Mich.

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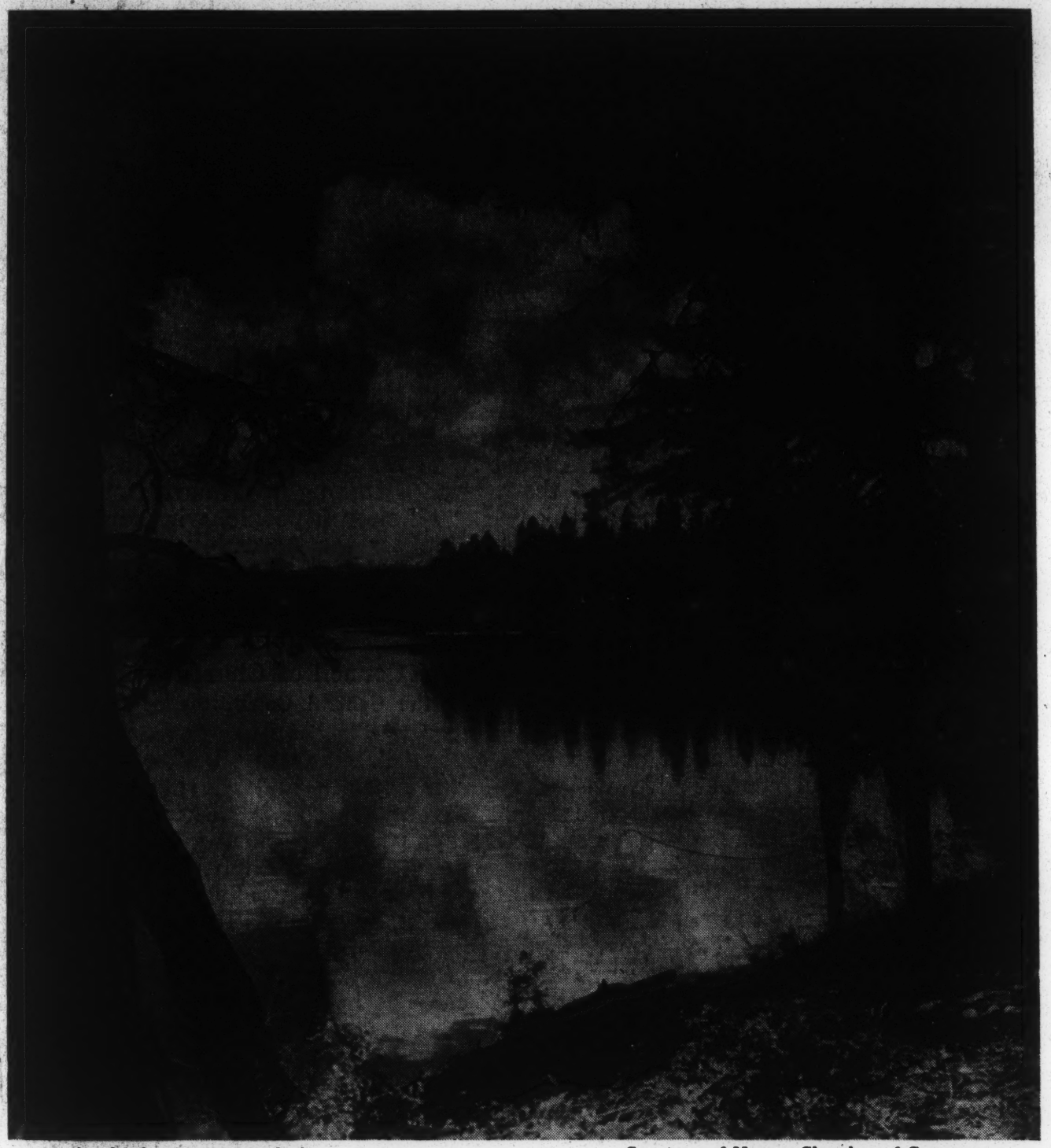

An Idaho Mountain Lake

Courtesy of Nampa Chamber of Commerce

A PICTURE OF IDAHO

If I could paint a picture,
And paint it in colors that glow,
I would spend my time
In the work sublime
Painting Sunny Idaho.

I would paint her sturdy mountains
And her stately poplar trees,
Her meadow brooks
And sunny nooks
And bright scenes such as these.

The dazzling living colors
That stain the western sky,
The quiet white
Of soft moonlight,
As the floating clouds go by.

But how could I paint the stillness
Of the restful atmosphere,
And picture content
As I find it blent
With the joy of living here?

Content and in the shelter
Of the guarding peaks above,
Wrapping valleys low
Of Our Idaho
In a warm caress of love.

—*Bess Foster Smith*

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